

11th July 1837. ~~Robert Tract~~ THE *N^o 65*

ANATOMIE

~~To be~~ OF ~~French~~
Arminianisme: *77*

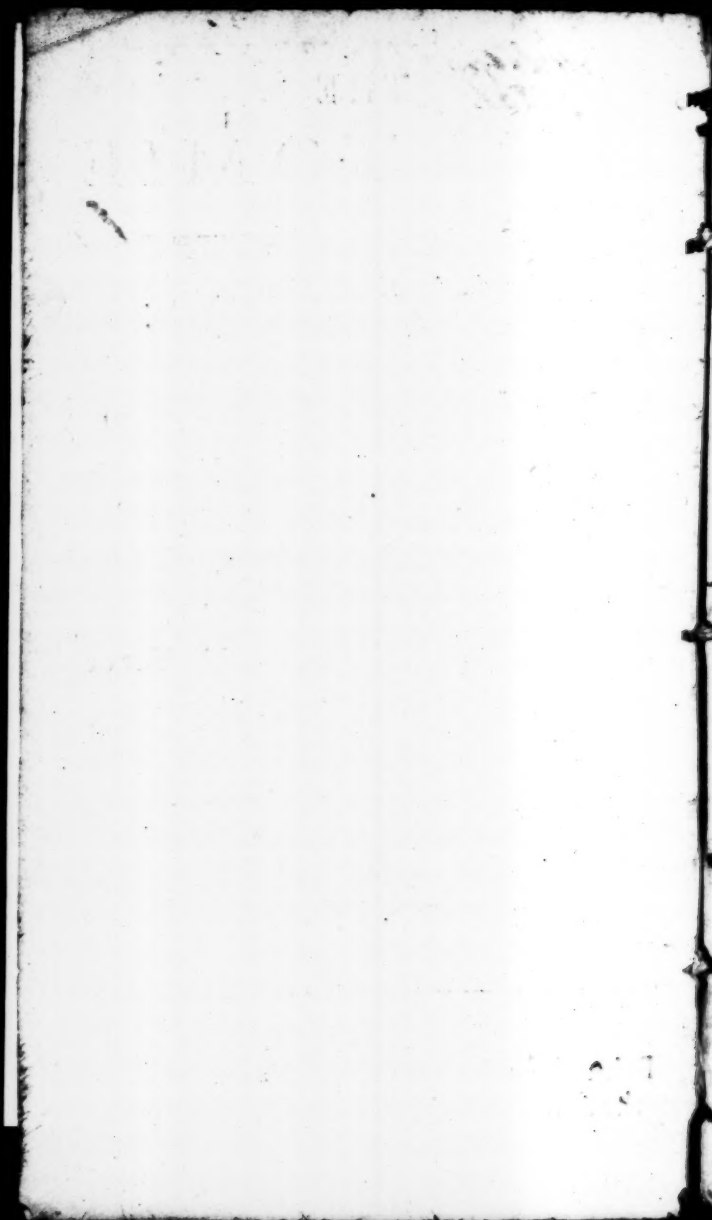
OR,
THE OPENING OF THE
Controversies of these times (for-
merly handled in the Low-Countries)
concerning the Doctrine of Provi-
dence, of Predestination, of the Death of
Christ, of Nature and Grace, &c.

By PETER DV MOVLIN, Minister of
the Church at Paris.

*There are certaine men crept in which were before
ordayned to this condemnation, Iude ver. 4.*



LONDON,
Printed for NATHANAEL NEVVBERY, at
the signe of the star in Popes-Head-Alley.
Anno Dom. 1635.



TO
THE RIGHT

Worshipful, S^r. Henry Mildmay,
Knight, Master of his Maiesties
Jewels, and Sir HENRY ROW, Knight:
All Health, Prosperity and
Happinesse.



RIGHT WORSHIPFULL:

*It is not a new fashion, for such as
publish any Bookes, whether of
greater or lesser worth, to present
them to some worthy Personages,*

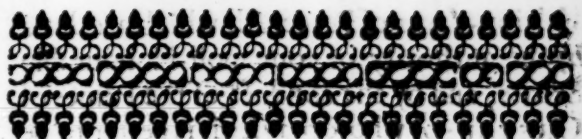
*for to be patronized, which howsoever it may be su-
perfluous and unfit at some times, and for some
Bookes, yet it cannot but be very requisite and fit in
this, both in respect of the Authour, and of his
worke: For the Authour by Nation is a stranger,
and the worke doubtlesse shall meet with many ene-
mies: And therefore howsoever they are both of
them of very great worth, yet both of them
will have need of good countenance and defence.
And as their necessitie in a forraine Region requires
this; so their great worthinesse and pious intention
demands it, as a duty, at the hands of all good men:
for herein the scrupulous doubts, or rather the suble
and querulous questions and disputes of ouer-ritty*

The Epistle Dedicatorie.

and audacious men, in very wrighty points of Faith, are exquisitely discussed and resolved, to the pacifying no doubt of many unsetled & unquiet mindes in the Church of Christ, which are more ready to be inquisitive into deepe mysteries, than to beleve them. Now then my selfe being utterly obscure, and indeed altogether unaccomplished for such a businesse, yet the Lot being fallen to mee to send this translation forth into the world ; I had almost let it goe at all adventures, to receive such entertainment as the world usually affords unto strangers, but that calling to minde your Worships great civilitie & affability, I thought they should not be unwelcome unto you. Besides, having a great desire to testifie the love and much respect I beare unto you ; I imagined that I could not better doe it, than by intitling your Worships unto so learned and holy a Treatise, tending to the maintenance of Religion and Truth ; because as one of your Names is honoured, and that most worthily, by a famous and lasting Monument of love unto Learning, Religion, and Truth ; so I rest assured, that by your patronage of this Booke, your Honourable fame shall be encreased ; for which, and for all other blessings abundantly to be conferred upon you, praying unto almighty God : I beseech your Worships to pardon the boldnesse, and to accept of the good will of him, who ever will rest most humbly

At your Worships command,

NATH. NEVVBERRY.



TO
THE MOST
ILLVSTRIOVS AND

Most Potent Lords, the Lords
the States generall of the Vnited
Provinces of the Low-Countryes.



Nnumerable are the benefits
(most Renowned and most
mighty Lords) which have
happened to your Provinces
by the goodnesse of God,
and are supplied to you, as it were by the im-
mediate providence of God. These are great
things, that your Common-wealth, flou-
rishing with Riches, enlarged with Territo-
ries, potent by sea and land, famous in the
Arts both of Warre and Peace, hath so beaten
back the force of a most mighty enemy, that
you have alwayes waged warre on your
enemies ground, and your Cities in the
midst of the heat of the warres, enjoyed

The Epistle to the States generall

Halcion-dayes of Peace. All which are done by the authority of your most Honourable Senate, and by the conduct of the Prince of ORENGE; of whose prayes it is better to be silent than to speake but little. Even they who envy your good successes, doe yet admire your vertue. Finally, your Commonwealth hath had such a Senate, and such Princes, as God doth give whensoever hee will advance poore and afflicted estates, to the highest top of power and glory.

But among the other benefits of God, this is most eminent, that when the bottomlesse pit doth cast out that thicke smoke, which couereth almost the whole world in a thicke mist of ignorance, amongst you the Sunne of Truth doth clearely shine in his pure orbe, and hath scattered the darknes of ignorance. Whence it is come to passe that your country, together with civill bondage, hath shaken of the yoke layd upon your consciences.

Sathan, that hee might hinder the course of these prosperous affaires, hath for many yeares tryed outward forces: From which enterprise being driven, he hath betooke himselfe to craftie subtilties, and to intestine dissentions: having gotten men, who affecting novelty, under the pretence of Pietie,

of the united Provinces.

Pietie, have torne the bowels of their owne Country and Church. Pittifull was the sight of your Provinces : The enemy of our salvation did brandish amongst you the fire-brand of deadly dissention : A tumultuous tragedy was acted on the Theatre of Belgia, your adversaries beholding it with much pleasure : Finally, wee saw your Common-wealth shaking, and your estate *almost* desperate, had not God appearing, beyond all expectation, turned away this imminent destruction by timely and seasonable remedies : using to that purpose, your Authoritie, Wisedome, and prudent Constancie. With how great patience you have endured these turbulent wits, with how great vigilancy you have prevented this *spreading contagion*, if no man should speake of it, yet the greatnesse of the disease, and your estate restored againe to safety, would abundantly witnesse. In which enterprize, the vertue of the most famous Prince of O R E N G E hath manifestly appeared, in whom we have a singular prooffe what very great industry can performe with greatest fortitude ; who hath added to so many warlike acts, the praise of civill prudency. By this deed (most Honorable Lords) yee have obtained more praise, by restoring, than by enlarging the

The Epistle to the states generall

Common-wealth: For this intestine pestilence hath in few yeares brought more damage, than forraine warres were able to bring in many ages. Of which your vertue all the Orthodox Churches throughout Europe doe reape great fruit; because the sparks of this flame did already flye to them; and the iudgements of many among forrain nations did waver concerning these controversies. For in the questions of *Providence* and *Predestination*, that opinion is wont to be most acceptable among the common people, which doth measure the counsels of God by the counsels of men, and doth put upon God humane affections.

But among other things which were prudently and happily done by you, the conuocation of the Synode of *Dordt* hath obtained the chiefe place. Then which Synode for many ages past there hath beene none more famous, more holy, nor more profitable to the Church. Whereunto that yee might call most choise men from diuers parts, yee spared neither cost, nor labour; wherein all things were done so orderly and gravely, that it hath drawne the people into admiration, and hath stayed those that were staggering, and hath so troubled headstrong and obstinate persons onely with the sight thereof,

of the united Provinces.

thereof, that they which before did seeme to be desirous of the conflict, and greedily to call for the encounter, have by contrary practices, (whether feare strooke them, or their conscience affrighted them) begun to shun the hearing of the cause, to hate the sight, and to worke delays. To so excellent a thing, both other Princes did exhort you, and especially the most renowned Prince JAMES, *King of great Brittain*, who hath alwayes beene most earnest and forward to drive away the errours of all innovators; who as he is rightly stiled the *Defender of the Faith*, so he hath his eyes vigilant on all sides, carefully watching lest Christian faith should any where receive any damage.

And I who to so holy a worke could not bring my travell, have at least brought my desires. It cannot be expressed how earnestly I desired to be present at that reverend Synod, to which the Churches of *France* appointed me, with some of my brethren. What were the impediments which hindred my determined journey, I need not rehearse; yet being absent, I performed what I could; For I sent to the Synod my opinion of the five points of the Controversies which are handled in *Belgia*, having strengthened it with places and proofes out of the holy Scripture.

The Epistle to the States generall

And when many men, and the same good men, and of great authoritie and wisdom amongst you, had exhorted me that I would write somewhat upon these controversies, I not unwillingly obeyed ; which I have done, not so much in hope of effecting what I would, as being ashamed to refuse them, & desirous of making triall : For I had rather that godly and learned men should finde in me want of prudence, than accuse me of negligence. Therefore I have printed my Scheduls and papers, and have reviewed those things which I had meditated upon these questions, which I have uttered in a plaine and untrimmed stile, that as it were in a leane spare body, the force of the truth might clearely appeare. And I have endeavoured to bring light to this darknesse, in which the most quick-sighted doe often grope at the way.

I am not ignorant, how dangerous a thing it is to undergee the hazard of so many judgements ; how many there be that are ambitiously soure, and proudly disdainfull ; how few there are that take and understand these things ; how fewer that are taken by them ; how hard it is to contend with wily and wittie men ; who even when they themselves are caught, doe so speake as if they had

of the united Provinces.

had catched others ; and who in a desperate cause doe so carry themselves, as if they were touched with commiseration : who undoe againe the things that have beene begun by themselves, and doe of purpose unfold their meanings, fearing to be understood ; like Lizards, who out of the open field doe run into bushes. Nor am I ignorant how hard a thing it is for a man that is employed, whose minde is troubled with other cares and businesse, to write punctually and exactly concerning those things whereto the most free studies are scarce sufficient, nor men at greatest leasure.

But your humanitie and wisdom hath moved and stirred me up, to be bold to attempt it : For ye know, that in great and hard enterprises, the endeavour is laudable, even when successe is wanting. Nor have I doubted to consecrate these my labours to you, that the worke done for the defence of that cause, which ye happily maintaine, might manifest it selfe in your name : I shall seeme to my selfe not to have lost my labour, though I get no praise, if I obtaine pardon : Or if by my example, I shall stirre up any to performe some thing more perfectly, whereby the truth may stand unshaken against these innovators, which doe naughtily

The Epistle to the States generall

tilly abuse their wits, and are of a wicked and unhappy audacity.

In the meane while, in your wisdomes you shall observe from what beginnings, to how great increases this pestilence hath come, and how under a shew of the liberty of prophesying, the raines are let loose to wanton wits, which cover licentiousnesse under the name of liberty. For whilest (as it were for the exercise and shew of wit) men dispute of those foundations of faith, of which heretofore there was no strife amongst us, the most holy and most certaine things began to be called into doubt, and their scholasticall skirmishing, forthwith burst out into a serious and earnest fight. For when this liberty (as it falleth out) had passed from the Schooles into the holy Pulpets, and so into the Sreets, Tavernes, and Barbours-shops, the whole Country was changed into a certaine sea, boyling with tumults: Whence hatred hath beene bred in the people, and pietie is turned into contention, and obedience towards Magistrates is more slack: to which evils, when the ambition of some men, affecting novelties, had ioyned it selfe, which stirred up this fire with winde and fuell laid to it, this flame in a short time hath unmeasurably increased:

Eur.

of the united Provinces.

But by the goodnesse of God, and by your authority and prudent vigilancy (most illustrious Lords) the flame of so great a fire is abated, liberty is recovered, the Commonwealth is settled, the universitie purged, and truth, which in many places durst scarce open the mouth, or else was disturbed by contrary clamours, broke through the obstacles, and (as it is in the striking of flints) it shone more cleare by the very conflict; yea truely, by it there have appeared no obscure increases of pietie in the people; by it there is greater concourse to heare the word of God, and greater attention. For God (such is his goodnesse) doth use vices themselves to stir up vertues which grow sloathfull in idlenesse; For zeale and pietie being provoked doe increase, even as the fire of the Smiths furnace decaying, is set on fire by water poured on. Also they that have learned by experience, what snares Sathan doth lay for them that are a sleepe and unwarie, are stirred up to keepe watch for the time to come.

There yet remaine some reliques of this disease, neither is the malice of the Factions quite asswaged; but there is hope that the sides of this wound will in a short space close together againe, and mens mindes will be

The Epistle to the States generall

be reconciled. So that it may be unlawfull in your Vniversitie (from whence this contagion crept into the whole Country) hereafter to teach any doctrine differing from the truth, and to call into doubt those things which are piously and prudently determined out of Gods word in your sacred Synod; and that hereafter no man be admitted to the sacred Ministry, whose faith is not tryed, and his consent with his brethren knowne; and that the authority be restored to Synods, and their use be made more frequent: that the evils that are breeding may be prevented at their beginnings, as when the stinging Scorpion is bruised presently upon the wound. Also it hath bene wisely provided by you, that these things hereafter be not published among the common sort, that the people be not taught so much to dispute, as to live: and that they accustome themselves to fight with their owne vices, and not with other mens opinions. For it is a most hard, and a very profitable combat which every godly man maketh with himselfe. On the contrary side, when strife is sowne by strife, and not the truth but the victory is sought, first charity and then truth is lost among the contenders.

And especially diligence is to be used, lest
peace

of the united Provinces.

peace and riches bring forgetfullnesse of the Crosse of Christ : and lest the people unmindfull of the benefits of God, should at length draw upon them his iudgements. There are not wanting examples of people to whom when religion had brought forth riches and prosperity, a while after the same riches and prosperity choaked religion, and and with a shamefull parricide, killed their Mother. So much the more care therefore is to be had, that the eares of your people may alwayes ring with those instructions, whereby the memory of the calamities driven from them may be refreshed, and their mindes might tremble with a godly feare, when they fore-see a farre off the dangers to come, and Satan lying in waite for them.

To which thing it is no light instigation, that by these late tumults you have tryed, that the peace of the Common-wealth, doth consist in the integrity of Religion, neither can the purity of true Religion (which is maintained by you) be violated, but that also the pillars on which your Common-wealth standeth, and by which the authority of your supream Magistracy is sustained, will be shaken. For these two are so knit together by a mutuall bond, that the one cannot be overthrowne, but the other also
must

The Epistle to the States general

must fall downe. Your authority was strooke, at through the side of Religion; and in the foundations of the Church, the foundations of the common-wealth were undermined. Your power therefore will be sound and safe, when obedience due to princes, shall be thought to be a part of piety : and when the Pastors of the Church shall traine up, by the word of God, the people to performe obedience to you. And on the other side, the Church shall flourish when Princes shall be her nourishing fathers, and shall thinke themselves to be set by God at the sterne of the Common-wealth, that God might raigne by them, and that Religion might grow up, and might carefully be manured under the shadow of their civill power. This you doe (most Illustrious Lords) diligently and happily : It cannot be said how much your people are indebted to you, and they will still owe you more. Surely, all good men in the Christian world, doe greet your so prosperous successe, and doe admire at your wisdom, and doe strive in prayers with God, that he would preserve you long to the Church and common-wealth ; whom he hath used to preserve the Church and common-wealth : and that he would so governe you
by

of the united Provinces.

by his spirit, and defend you by his carefull
providence, that all your endeavours may
obtaine their wished ends, and that yee may
haue a common-wealth happily governed,
a State set in safety, domesticall concord,
aboundant riches, valiant armies, frequent
victories, a people obeying your command,
and who may doubt whether they should
call you Lords or Fathers.

One that doth highly honour your

most illustrious Lordships,

PETER MOVLIN.

The Table of the Chapters contained in this Booke



- On soberly we are to deal in this argument.* chap.1.
That wee are not therefore to abstaine from the doctrine of Providence and Predestination, although some abuse it to curiositie and impietie. And whereto it is profitable. chap.2.
What the providence of God is. How farre it extends. That God is not the author of sinne. What permission is, and what blinding and hardning is. chap.3.
Of the will of God. chap.4.
Of the Antecedent and Consequent will of God. chap.5.
Of the sinne of Adam. chap.6.
That all mankinde is infected with Originall sin chap.7.
What Originall sinne is, and whether it be truly and properly sinne. chap.8.
How the sinne of Adam may belong to his posterity, and how many wayes it may passe to his of-spring. And first of the imputation of it; and whether the sinnes of the Grand-father and great Grand-fathers are imputed to their posteritie. chap.9.
Of

THE TABLE.

Of the propagation of the sinne of Adam to his posteritie. Where also of the traduction both of the soule and of sinne it selfe. chap. 10.

Whether the power of beleeving the Gospell is lost by the sinne of Adam. chap. 11.

That God doth save those whom of his meere grace he chose out of mankind, corrupted and obnoxious to the curse. What Predestination is ; the parts of it. That Arminius did not understand what the decree of Predestination is, and that he hath utterly taken away Election. ch. 12.

Of the Object of Predestination, that is, whether God electing or reprobating, considereth a man as fallen or not fallen. chap. 13.

That the Apostle Saint Paul in the ninth to the Romans, by the word Masse understood the corrupted Masse. chap. 14.

That Arminius doth willingly darken the words of the Apostle which are clear and expresse. chap. 15.

The opinions of the parties, upon the doctrine of Predestination. chap. 16.

That the Arminians make fore-seene-faith the cause of the election of particular persons. ch. 17.

The decree of generall Election is searched into, by which Arminius will have all men to be elected under the condition of faith. chap. 18.

The election of particular persons, in respect of faith foreseene, is confuted by the authoritie of the Scripture.

THE TABLE.

- Scripture. It is proved that men are not elected
for faith, but to faith. chap. 19.
- Election for faith fore-scene is confuted by places
taken out of the Gospell of Saint Iohn. chap. 20.
- The same is proved out of the eighth, ninth, and the
eleventh Chapter to the Romans. chap. 21.
- The same Election, in respect of faith fore-scene, is
confuted by reason. chap. 22.
- The opinion of Saint Austin concerning Election
for faith fore-scene. chap. 23.
- The arguments of the Arminians, by which they
endeavour to stablish Election for faith fore-
scene, are examined. chap. 24.
- Whether Christ be the cause and foundation of
Election. chap. 25.
- Of Reprobation. chap. 26.
- How farre, and in what sense, Christ died for all.
chap. 27.
- That reconciliation, remission of sinnes, & salvari-
on is not obtained nor purchased for all, and par-
ticular men, by the death of Christ. chap. 28.
- The objections of the Arminians are answered, by
which they endeavour to maintaine and con-
firm the obtaining of salvation for all men.
chap. 29.
- That it was long agoe disputed whether Christ
died for all, but in a farre other sense. chap. 30.
- Whether God love all men equally, and doth alike
desire the salvation of all, chap. 31.
- Of

THE TABLE.

Of free-will: the opinions of the parties. chap. 32.

It is proved out of the holy Scripture, that an unregenerate man is altogether destitute of the power and liberty of free-will in those things which belong to salvation. chap. 33.

The reasons of the Arminians are examined, by which they maintaine free-will in an unregenerate man concerning things that are spirituall and belonging to salvation. chap. 34.

The objections of the Arminians borrowed from the Pelagians, and Papists, are answered.

Whether an unregenerate man doth necessarily sin; and whether necessitie excuseth the sinner:

Also whether God commandeth those things which cannot be performed by man. chap. 35.

Of the outward and inward calling, and whether the one may be without the other. chap. 36.

Of the distinction of Grace into sufficient and effectuall Grace. chap. 37.

The opinion of the Arminians concerning universall grace, which is also called sufficient grace. chap. 38.

Universall sufficient grace is confuted by places of Scripture. chap. 39.

The same sufficient grace is impugned by reasons. chap. 40.

The arguments by which the Arminians maintaine universall sufficient grace are confuted.

chap. 41.

The

THE TABLE.

The consent of the Arminians with the Semipelagians is declared. chap. 42.

The opinion of the Arminians concerning the manner of the operation of grace, and of that power which they call Irresistible. Of morall perswasion. And of the power and act of beleeving. chap. 43.

The opinion of the Orthodox Church, concerning the conversion of man, and of the manner and certainty of conversion. chap. 44.

The question of morall perswasion is sifted, and whether every perswasion may be resisted. chap. 45.

The certainty of the conversion of the elect, and the small unconquerablenesse of grace is proved. chap. 46.

The judgement of Saint Austin concerning this controversie. chap. 47.

That the Arminians doe openly stablish that irresistiblenesse which they impugne. chap. 48.

The weake objections of the Arminians against Irresistibility (that is, infallible certainty of conversion) are answered. chap. 49.

An addition to the thirteenth Chapter, containing some places taken out of the confession of the Church of France, and out of the speciall Doctors of this age, concerning the object of Predestination, and the judgement of the Synod of Dordt.

FINIS.



THE ANATOMIE OF Arminianisme.

CHAP. I.

How soberly we are to deale in this Argument.



In any other Argument, especially in this which we are to treat of, that rule of Saint Paul is to be kept; that no man be wise above that he ought, but that he be wise unto sobriety. For God hath put a great mist over the secrets of his wisdom, into which it is a sinne to rush, lest while we search into his Majesty, we be overpressed by his glory: It is better to understand things that are safe, than things that are high; and to keepe Gods commandements, than to pry into his counsels. This curiosity hath undone mankinde. Adam, whilest he would be like God in the knowledge of good and evill, lost his good, and learned evill to his losse, being punished. Hence Heresies have beene bred, whilest men, violently carried with the itching of their owne wit, run but beyond the bounds of Gods word. Hence have proceeded those troubles which Satan hath stirred

stirred up in this age (which is as fertile of disputes, as it is barren of piety :) having used thereto men, who by their lewd wit and rash presumption, daring to call God to account, and to prescribe lawes to him, have greatly afflicted the most flourishing Churches of the low-Countries. Most safe therefore it is to follow God as our guide, to understand so much as hee hath made manifest to us in his word, to command silence to our selves, where God himselfe speaketh not. But we must have a very great care, lest we patronize and maintaine the wisdom and providence of God, with the damage of his justice: and againe, lest while we defend his justice, we put out the eyes of his providence. God is not to be thought unjust, if he doe any thing that doth not every way answer to the rules we have conceived in our owne mindes. These two things are seriously to be avoided, as two fatall and dangerous rockes: and yet is it far worle to set on God the marke of injustice, than to place limits to his providence. For with lesse perill is God made a careless spectator and beholder of sinne, than if he be beleaved to be the author and incitor to sinne. Neither is there any more capitall mischiefe, than to transerre on God the cause of mans wickednesse. For thus it comes to passe that men having broken their barres, doe scot-free commit all rior, as having God the patron and author of their wickednesse.

And yet to restraine curiositie, and to strike our mindes with a religious feare, the consideration of our owne meannesse being compared to the divine majestie, is much profitable. For if any of us should crush to death an Ant with his foot, no man would lay to his charge an action of injustice for it, although the Ant hath not offended him, although he hath not given life to the Ant, although he hath destroyed anothers worke, which cannot be restored by man, and although betweene man and it, there is no infinite inequality,

inequality; but a kinde of certaine and finite proportion. But man hath grievously offended God, and yet God hath given life to man, and there is no proportion betwene God and man, but as infinite a distance, as betwene a finite and infinite thing. If therefore God shall crush those sinfull men, which he is able to save; if patiently tolerating the vessels of anger, he shall make them the matter of his glory, shall any man expostulate with God, or thinke goodnesse wanting in him, or accuse his justice?

CHAP. 2.

That we are not therefore altogether to abstaine from the doctrine of Providence and Predestination, although some abuse it to curiosity and impiety. And whereto it is profitable.

THere are some who being weary of the contentions which proceed from the doctrine of Providence and Predestination, doe thinke that it is most safe for the peace of the Church and quiet of conscience, not to touch these questions, nor to speak any words of them to the people, out of the Pulpit: seeing that by these speeches scruples are fastned in mens mindes, doubtings are bred, and the faith of the weak is shaken. Let the people be taught, (say they,) not what God doth or decreeth, but what he would have to be done by us: let the doctrine of good Workes be instilled into their minds, and the secrets of Election and Reprobation left to God.

Surely this speech savoureth more of honesty, than truth. For these men while they make shew of the studie of piety, & love of concord, they do secretly accuse Christ and his Apostles of imprudence and indiscretion, because they so often beat upon the doctrine of Election, in the new Testament. And

while they are held with a preposterous religion, they are the authors, that the Pastours of the Church cut away a portion from the word of God; neither doe they propound to the people the intire Doctrine of the Gospell. And whilest in a voluntary ignorance they affect the praise of modesty, they require discretion in God himselfe.

And what shall we say to this; that without this Doctrine, due honour cannot be given to God, nor our faith made stable? For by the Doctrine of Predestination, that immeasurable heape of the goodnesse and love of God towards us, by which he loved us and respected us, before the foundations of the world were laid, doth enter into our mindes. Also whatsoever light or grace God doth measure to us, is acknowledged to be a river flowing from that eternall love. By this doctrine mans merits doe fall to the ground; and the imaginary faculty of free-will in things pertaining to salvation, doth vanish away. The confidence of our salvation will also stagger, unless it be uphelden by the immutable decree of God, and not by mans free-will. This doctrine also is a great lightning of our sorrowes, and mitigation of all bitterness: while we consider that all things, even those that are most grievous, turne to the good of them, who are called by the purpose of God. Neither is there any more forcible instigation to good workes, then the acknowledgement of that eternall love, wherewith God, in Christ, hath loved us before all worlds. Finally, by this doctrine we are taught to search into our selves and to try our owne consciences, to finde in us, and to stirre up the testimonies of our election; knowing that our owne endeavour and care ought to further the election of God, and that by the way of hell, that is, by impenitency and unbelieve, it is impossib'le to come to heaven.

This Doctrine therefore, the Scripture being our guide,

Of avoiding curiositie.

guide, may profitably be propounded, so we keepe mediocrity betweene affected ignorance, and rash curiosity; and follow such a moderation, that while we doe avoid things unlawfull, we doe not abstaine from those that are lawfull.

In this worke we have to doe with men which offend both wayes, and doe runne vpon either extremity: For if any one, *Arminius* doth breake into the secrets of God, and doth with a scrupulous curiosity cut into peeces the decree of Election; and yet the same man doth extenuate the whole doctrine of Election, as a thing, which if it were not knowne; Gods love by it would not be diminished towards us, nor any injury done to his grace: *They which denie this election* (saith he) *denie that which is true, but without any wrong to the grace or mercy of God.*

CHAP. III.

what the providence of God is. How farre it extends. That God is not the author of sinne. What permission is. And what blinding and hardening is.

I. **P**ROVIDENCE is a divine vertue, the governesse of all things, by which God hath foreknowne and fore-ordained from eternity, both the ends of all things, and the meanes tending to those ends.

II. All things being present to God, there is nothing which from eternity he hath not foreseene: But whether hee hath made a peculiar decree for all severall events, it may be doubted. For it doth not seeme likely that God, from eternity, hath decreed, how many eares of Corne shall grow in the Neapolitan or any other field; or how many shreds hang on the corne beggars coat, or covering: Because these things have no respect of good or euill, neither doe

they add to the glory of God, or protection of the world: And therefore *Thomas* is of opinion, That by the decree of God, the number of men is determined, but not the number of Gnats or Wormes. Not that those little things doe escape the knowledge of God, or that God cannot extend his providence to them, but because it doth not seeme convenient to his so great wisdom, to decree any thing which doth add nothing to his glory, or to the protection of the universe. Surely God hath, from eternity, fore-knowne all things, even those that are least: But hee hath onely pre-ordained and decreed those things which have in them some matter of good, and whereby the glory of God is made more illustrious, or the world more perfect.

III. The will of God cannot be resisted; *Rom. 9. 30.* God speaketh of himselfe, *Esay. 46. 10.* My Counsell shall stand, and I will doe all my pleasure. And Saint Paul. *Ephes. 1.* God hath made all things according to the purpose of his will. This doth not please *Arminius*: For he in his Booke against *Perkins*, the 60. page, is of opinion, that God may make frustrate that particular end which hee hath propounded to himselfe; and page 198. doth thinke that the antecedent will of God may be resisted: But how truly, we shall hereafter see.

IV. God is in no wise the author, or instigator of sin, *Psal. 5. 5.* *Pf. 45. 8.* For God is not onely just, but also justice it selfe: And it is as impossible that hee who is Justice it selfe should sinne, or be the author of sinne, as that whitenesse should black the wall, or heat make one cold. Neither doth God onely doe the thing that is just, but therefore the thing is just, because God doth it. And surely that idle device of some, is to be hissed out, who say, that God, though he doth enforce men to sinne, yet himselfe doth not sin; because there is no sin where there is no law, and

God is bound by no lawes. I confesse indeed that God is obnoxious to no Law : And yet it is certaine, that hee can doe nothing that is contrary to his owne Nature. God cannot lie, because hee is truth it selfe. God cannot sinne, because he is perfect righteousness it selfe. These speeches, that sinne is committed either by Gods procuring or furthering, are altogether to be rooted out of divinity.

V. Man by his owne fault hath brought destruction to himselfe, neither can the fall of man be imputed to God, *Thy destruction, O Israel, is from thy selfe; but in mee is thy helpe, Hosea 12. 9. 10.* As in the generation of the *Infant*, the sunne and man doe worke together ; yet if a monster be generated, it is not ascribed to the sunne, but to man : For therefore is the monster bred, because through the defect of the organs, or the evill affection of the matter, the universall agent cause is withdrawne from the accustomed course. Even so to humane actions, God and mans will doe concurre, yet if any evill be in the action, it ought not to be ascribed to God, but to the disposition of mans will.

VI. And yet the Scripture doth sometimes use those phrases of speech, which doe yeeld occasion to the prophane, of imputing their sinnes to God, as being committed by his will and incitation. It is well knowne with how great wickednesse, the sonnes of *Jacob*, moved with envy, sold their brother *Ioseph* : Of this fact *Ioseph* himselfe thus speaketh. *Genes. 50.* *Tee indeed thought evill against me, but God meant it: unto good, that hee might save much people alive.* As if God had beene the author of this fact. The Scripture saith of the sonnes of *Eli*, that they did not obey their fathers admonitions, because God would slay them ; *1 Samuel 2. 25.* And *1 King. 2.* the malignant spirit sets himselfe before the tribunall of God, and offersto God his service, to deceive the Prophets.

To whom God said, *Thou shalt deceive, and thou shalt prevaile: Goe forth, and doe so. Shemei curseth David with foule imprecations, 2 Samuel 26.* which David receiveth as done by the incitation of God. Let him curse (saith he) for God hath said unto him; *Curse David.* Very grievous calamities followed Davids adultery with *Bathsheba*, and his murder of *Urias*, by the rebellion of his sonne *Absalom*, who drove his father from his kingdome, and openly abused his wives. *Nathan*, sent to David from God, doth declare how these things came to passe, in these words: *Thou didst this secretly, but I will doe these things before all Israell. 2 Sam. 12.* Satan afflicted *Iob*, the Chaldees steale away his goods; what saith this servant of God to these things? *The Lord* (saith he) *hath given, and the Lord hath taken away; Blessed be the name of the Lord.* In the fourth Chapter of the *Acts*, *Saint Peter* saith thus: Against thy holy childe *Iesus*, whom thou hast annointed, both *Herod*, and *Pontius Pilate*, and the Gentiles, and the people of *Israell*, are assembled together, to doe whatsoever thy hand and thy counsell have determined before to be done. *Saint Paul*, in his first chapter of the Epistle of the *Romans*, speaking of the people that were worshippers of Idols, and were given over to all wickednesse, saith, that God gave them up to vile and wicked affections, that they might doe these enormous things. God himselfe doth witness, *Exod. 10. & Rom. 9.* That he hardened *Pharaohs* heart. Finally, who doth not tremble at these words of God which are set downe in the sixt Chap. of *Esay*: Make the hart of this people fat, and make their eares heavy, & shut their eyes: Lest they see with their eyes, & heare with their eares, and understand with their hearts, & so convert & be healed.

Lest any prophane person should abuse these things, to the vnloosing of the clasp of intemperancy; and lest any whose heart is hardened against the word

word of God, should impute the hardnesse of it to God, who cannot be resisted. As that young man in *plautus*, thus excusing himselfe; *Dens mihi impulsor fuit*: God was an incitor to me; it was he drew me to he: therefore some things are to be set downe whereby this question may be cleared, and the truth may be brought out of this darkenesse.

VII. Before all other things we admonish, that the middle way be kept betweene the two extreames. One whereof is, to make God the author of sinne; the other is to assigne any thing to be done, God being unwilling, ignorant, or not regarding, as if sitting in a watch-tower he did expect casuall events depending upon chance, or upon mans pleasure. Let him run into neither of these, who would acknowledge the providence of God without damage of his justice, not fathering his finnes upon him, and would not call in ignorance, or neglect of things in God, so the defence of his justice.

VIII. First therefore, it must be granted that sinne is not committed without Gods permission: Neither ought this word of *permitting* offend any one, as if it derogated from the care and providence of God, seeing Saint Paul himselfe in the 14. chapter of the *Acts* doth use this word; where he saith to the men of *Lyconia*, *God in times past suffered all nations to walke in their owne wayes*; therefore God suffered sinne. To permit sinne is, not to hinder it when thou canst: thence it comes to passe that there are so many meanes of permitting sinne, as of hindring it. God doth hinder sinne two manner of wayes; either by his Justice, or by his Power. By his Justice he hindereth sinne, by commanding, by forbidding, by admonishing, by threatening, and by promising. By his power he doth hinder it, when he doth take away ability, or remove the occasion of sinning, or by the efficacy of his spirit, doth change and encline to piety

our wils that are prone to sin. The former is a morall impediment, the latter a naturall; or even a supernaturall. According to these meanes of hindering sinne, the meanes of permitting it are also divers. For God doth permit sinne either by unloosing the Law, and giving liberty of sinning; or by not drawing away the ability of sinning; which might hinder men from sinning in act. After the former manner God doth never permit sinne: after the latter manner he doth permit it; which he doth in not hindering that man should assay it; and in not giving a certaine succour and measure of his grace, which if it were present, the sinne might be prevented.

IX. This permission is a certaine act of the divine will, seeing it is voluntary; for God doth nothing unwitting or unwilling: God therefore permits sin, because he will permit it; neither had he permitted it, if it had not beene good that it should be permitted; for if there were not evill, it would not be knowe what is good: even as we should not know what light were, unlesse there were a night; neither had his justice (whereby he punisheth, nor his mercy whereby he pardoneth) beene made knowe, nor his wisdom, whereby he can draw good out of evill; nor his infinite love, whereby hee sent his sonne into the world that he might die for us; nor that God doth stand in need of our wickednesse to illustrate his glory, but because, otherwise, man could not come to that full felicity to which he was created. For God cannot be perfectly knowne, and therefore nor perfectly loved, so long as his justice and mercy is unknowne: So that by the very fall of man, God hath framed to man, a step to a more perfect condition; and although in the respect of many particular persons which perish, it might have beene wished that man had not sinned, yet in respect of the universall good, whereof regard is rather to be had God ought not

not to have used his power to have hindred sinne, that is might not have beene committed.

X. Furthermore, although God doth permit the Devils and men to sinne, yet doth he not so let loose the reignes to them, but that they are held fast bound by the bonds of his providence, and whilst they wander out of the path of righteousness, they are yet included within the limits of his providence; that they should not hurt them whom God loves: For although mans will hath corrupted it selfe; yet is not therefore the government of God diminished, to which the wiles of men are subject, how much soever they are adverse to his commandement, and driven with the spirit of rebellion doe gnash their teeth against his government.

XI. The principall faculties of the soule are two, the Understanding, and the Will; the one by which man knoweth, and the other by which he moves himselfe. By the understanding, we are learned or unlearned, by the will, we are eyther good or evil. That which in the understanding is to affirme or deny, that in the will, is to desire or to refuse. God doth not put wicked desires into the minde: but he doth often cast darknes into the mind, and in his just judgement doth blind the understanding, striking the rebels with a giddinesse, and making them drunke with the spirit of sleepe; yea truly, no otherwise than the master doth justly blow out his servants candle, which by night he doth abuse at dice: So God doth take away the light of his knowledge, when man doth abuse it to the contempt of God, and to the liberty of sinning. Howbeit, God having taken away this light, the erring will doth stumble, and grievously offend, god not compelling: But hardnesse of heare doth, of it selfe, follow this blindnesse of minde. For Saint Iohn joyneth these together as hanging one upon another, Chap. 12. 40. *God hath blinded their eyes, and hardened*

their hearts. By this meanes latter sinnes, are made the punishment of former sinnes; as Saint *Augustin* teacheth at large in his fifth booke against *Iulian*, Chap. 3. For by the very same thing, whereby man by his latter sinnes is made more wicked, by the same he is also made more miserable: Not that sin is sent from God as a punishment, but because God doth use for a punishment that sin which is not from him. And hence doth that doctrine of a bare & carelesse permission vanish; because a Judge doth not punish by a carelesse permission; but by decreeing or judging according to justice.

XII. The subministration, and furnishing of the outward meanes of salvation, such as are the Word and Sacraments, doe also worke to this obduration, and hardnesse of heart. For unlesse God move the heart by the powerfull grace of his spirit, mans wickednesse is more stirred up by those outward helps, and having cast off this troublesome yoake, he is carried through by-waies, and doth violently throw down himselfe with greater ruine: And then is fulfilled that which is said in the 81. *Psalme*; I gave them up to their owne hearts lusts, that they might walke in their owne counsells. But yet, that you might know that this hardnesse of heart doth proceed from man himselfe; the Scripture doth not onely say, that God hardened *Pharaohs* heart: but *Pharaoh* himselfe is said to have hardened his owne heart, *Exod.* 8. 15. Neither is that of Saint *Paul*, *Rom.* 1. any otherwise to be understood; That God delivereth over the wicked *unto* a reprobate minde & vile affections; For this reprobate minde, these vile affections are not put into the wicked by God, but they being in the ungodly, God having put on his light, doth suffer these vile affections to exercise their authority over them; as *Thomas* teacheth, *Lib.* 2. *Quest.* 79. *Art.* 1.

XIII. Furthermore, they are two sorts of them whose

whose hearts are hardened ; for besides that hardnesse of heart which is common to all the reprobates, whereby a man is left to himselfe, whence it cometh that he doth alwaies grow worse, there are some that are ἀλάστορες men of a high ranke of wickednesse, whom God doth deliver to Sathan with a peculiar and extraordinary vengeance ; such as were *Pharaoh, Saul and Iudas.*

XIV. Every positive being doth depend upon God and upon the first and principall entity, neither can the creature move it selfe without the assistance and sustentation of God : *For by him we live, and move, and have our being, Acts 17.* Neither doth he onely worke by influence into the creatures, or assist them by a generall power and influence, but also by his peculiar assistance, by which he doth sustaine and direct severall actions. The events which follow of severall actions doe declare this, which he doth witnessse, doe not happen by chance, but of his purpose, God so willing : *If an Ax falling out of the hand of him that cutteth wood, doth kill one that passeb by, God doth assure that it was done by him. The stone is cast into the lap, but the whole disposing thereof is of the Lord, Pro. 16. 33.*

XV. Furthermore, although God by his concurrence, doth give his influence into humane actions, sustaining the agent, and directing the actions, setting bounds to them, ordering the events, and drawing good out of evill ; yet must it not therefore be thought that God doth instigate to evill actions, or to have forced Eve to the eating of the forbidden tree. To the clearing of which assertion, we say that God doth not onely worke by the creature, but also worke with the creature ; both God and the creature are concurrent causes to one ἀνοτελεσμα, to the bringing forth of one effect ; and these two taken together, are the totall cause of any action, which creature, if it
doth

doth worke voluntary, may by his concurrence pollute the action wherein there is the concurrence of God, and determinate it to evill: By this meanes the whole fault doth remaine with the creature. For God effectually infusing into the creature, doth not take away from it *the free contribution of its owne power*. If man sinneth any thing in an humane action, the concurrence of God is naturall, but the concurrence of the creature is morall: whatsoever was naturall in the eating of the forbidden Apple was from God; whatsoever was morall and straying from the path of justice, was from man. As God doth give to a lame living creature the power of going, yet is not his lamenesse from God; so though God doth give to man the faculty of willing, and doth sustaine the naturall motion of the will and the act of willing; yet if any evill come which doth defile that act, it must not be said to be from God: Man is the effector of sinne, God the permitter. That act in which there is deformity, is naturally good, in as much as it is from God: but morally evill, in as much as it is from man. The action in which the sinne is, is one thing: the deformity of the action in which formally the sinne is, is another thing. To the action it selfe God doth concur with man, but not to the sinne.

XVI. Neither is God to be blamed that he doth concur with the creature, which he knoweth will abuse his concurrence and assistance to sinning: For mans vice cannot straighten the limits of Gods power, nor dissolve that eternall law, by which the whole frame of nature doth stand, nor pull away that naturall necessity, whereby the creature cannot move it selfe, without the assistance of God. So the Soule although it knowes that the body will abuse her moving power to halting, doth not keepe back her moving force, or abstaine from the motion of the body. Neither will therefore the power of God be diminish-

ed in naturall things, or his influence cease, because in morall things, the will of man is disobedient to the law of God : Yea, God cannot require obedience from the creature, unlesse he should sustaine it, and giue to it power of moving it selfe.

XVII. As the Sunne is not the cause of darknesse, although darknesse doth necessarily follow the absence of it : So God seeing he is the most exact Justice, is not the cause of sinne, although inordinate affections, blindnesse of minde, and the pravity of the will, do necessarily follow the deniall of the grace of God. This is their meaning, which say, that God is not the efficient, but the deficient cause of sin : Yet I could wish men would abstaine from this kind of speaking.

XVIII. Although wicked men doe worke freely, and of their owne motion are carried to sinne, God not alluring nor forcing them : yet it is certaine, that the events which doe follow thence are directed and governed by Gods providence. For as the downefall of the running water, inclining to the lower parts, may be turned, the channell being guided by the diligence of the conveyor : so although wicked men of their owne disposition are prone to sinne, yet by the providence of God and his secret counsell, they are inclined to commit this sinne rather than that, that they may serve the execution of the judgements of God, when he will use them either to punish any ones wickednesse, or to try the faith of the godly, or to stirre up their sloathfullnesse. This similitude Salomon doth use, Prov. 21. *The heart of the King is in the hand of the Lord, as the rivers of waters, and hee turnes it whither he will.* By this meanes as Saint Peter saith Act. 4. *The wicked doe whatsoever things the hand of God and his purpose had determined to be done.* Hence it is that God saith Esay 5. that hee will whistle for the remote nations, to lay waste Iuda.

And :

And Chap. 10. he calls *Ashur* the rod of his wrath. *Jeroboam* seekes after novelties, and doth practise a revolting from *Salomon*; *Ahijah* the Prophet sent from God, doth declare to him the event of this attempt: God did not instill this rebellion into his heart, which was before conceived; but hardened his minde, which was already evill, to the daring this wicked attempt, that he might use the wicked man to punish the sins of *Salomon* and *Rehoboam*.

As therefore Horse-leaches applyed to the parts of a sick man, while they satisfie their owne gorge, doe performe the intent of the Physitian: so wicked men, whilest they rage against good men, besides their owne incitation, they further the purpose of God: as *Esay* teacheth in his tenth Chapter; where God saith that hee had decreed to use the King of *Assiria* to punish the hypocrisie of Israel, but that this minde was not in the King, being led onely by ambition and desire of prey: Thus God used the wickednesse of the brethren of *Ioseph* to keepe famine from his people: and the treason of *Judas*, for the death of Christ, and by it, for our redemption; and the ambition of *Augustus Caesar* taxing the whole Empire, for the bringing of *Mary* out of *Galile* to *Bethlehem*, that there shee might be delivered, and so the prophetic of *Michai* be fulfilled. Even they which resist the commandement of God, help forward his providence, and like Rowers which set their backes that way which they goe. God by the folly of men, doth worke the purposes of his wisdom; he doth use unjust men to the exercising of his justice: as if one with a crooked staffe should strike a strait blow.

XIX. Whensoever God letteth loose the reines to *Sathan*, doth permit him to tempt any man, *Sathan* truly may allure the appetite by propounding Objects, or trouble the phantasie by the alteration

of the humours of the body, but he cannot compell the will; otherwise the man should not sinne, but Sathan: Neither could God justly punish a man for sin, to which he had beene compelled by an outward cause, without his owne inclination.

X X. But because God, when he would avenge the contumacy of his enemies, or punish the sinnes of his owne, doth sometimes use Sathan as his minister; the holy Scripture doth attribute one and the same event both to God and to Sathan. So 1 Sam. 16. the evill spirit troubling *Saul*, is said to be from God. And 1 Chro. 21. Sathan is said to have rose up against Israel, and to have stirred up *David* to number the people; and 2 Sam. 24. it is attributed to God. There God is to be considered as a just Judge, and Sathan as an incitour of the wickednesse.

By these instructions well conceived, the way of excusing Saint *Austen* will easily be found, from whom sometimes there fall some speeches which trouble tender eares, if they be not moderated with a fit interpretation; such is that which he saith of *Semei* cursing *David*, in his Booke de Gratia & libero arbitrio, Cap. 20. What wise man doth understand how the Lord said to this man, curse *David*? For he did not bid him by commanding him, that his obedience should be praised; but because God inclined his will, which by his owne proper vice was evil, to this sinne, by his just and secret judgement, and therefore it is said, the Lord bid him. And Cap. 22. God worketh in the hearts of men to incline their wils whither soever he will, either to good things of his owne mercy, or to evil things according to their deserts. And against *Iulian* the Pelagian, lib. 9. cap. 3. Many other things we might rehearse, in which it would plainly appeare, that the heart is made perverse by the secret judgement of God, that the truth which is said might not be heard, and so man might see, that sinne might be the punishment of a former sinne:

Yea,

Yea, in the same place, he doth contend against *Julian*, that those which are delivered up to their owne desires, are driven into sinnes by the divine power. Neither doth *Thomas* teach things unlike these, in his Commentary upon the Epistle to the *Romans*, and the ninth Chapter.

CHAP. IIII.

Of the will of God.

I. **T**HE will in man is *appetitus rationalis*, the rationall appetite; whereby man of his owne accord, and with knowledge, doth move himselfe to obtaine good, whether it be truly good, or good onely in shew, and in the opinion of man. But sometimes the will is not taken for the faculty whereby wee will, but for the act of willing or desiring: sometimes it is taken for the thing it selfe which wee will, after the same manner as Saint Paul speaketh, 1. *Thes. 4.* *That the will of God is our sanctification.*

I I. Will, in God, is not a rationall appetite; for God is not capable of any appetite, yea, nor reason: But the will of God, is that act of willing, whereby he doth either command, or appoint and decree.

I II. For the will of God is two-fold, the one is his decree, the other is his commandment. The decree of God, belongeth to the providence of God, and the commandment of God, belongeth to his justice: By his decree, hee doth appoint and dispose the events of things; by his commandment hee doth governe our actions. By the former will, God doth appoint what he will have done; by the latter, what he would have us doe. To the former all creatures obey, even the Devils themselves; to the latter onely the faithfull, and yet not that perfectly.

I V. These faithfull men are esteemed just, not because

because they obey the decree of God, but because they are obedient to his commandement. So the wicked sonne, withing the death of his sicke father, doth sinne against the will of God, although his wicked minde doth consent with the decree of God: On the other side, the sonne which doth pray to God for the health of his sicke father, doth obey the will of God, although by the decree of God his death is certaine, and the desire of the good sonne, is contrary to the purpose of God. God forbids murther; and yet he decreed that the *Iewes* should kill Christ, by which fact they sinned against God, howsoever they fulfilled his decree; *Act. 2. 23.* *Vorsinus* himselfe doth acknowledge, That God would not have had his people so soon sent away by *Pharaoh*, viz. because God had decreed not to bend the heart of *Pharaoh* to obedience: But as concerning the commandement, it is no doubt but God commanded *Pharaoh*, that hee should send away the people without delay; for therefore God inflicted upon him so many scourges; because he did not obey the commandement of God. Neither by this will *Vorsinus* make God guilty of Hypocrisie, or fraudulent dissimulation, as he doth falsely lay to our charge.

V. These two wills, the Scripture doth sometimes mix, and take them promiscuously one for another. So when Christ, *Iohn 6.* saith, that he descended from Heaven, that hee might not doe his owne will, but the will of him that sent him; it is certaine that Christ understandeth both these two willes, because Christ by those actions, did both fulfill all righteousness; and also did execute the decree of God: And therefore eyther of these wills is called the purpose of God, *Esay 46. 10.* *Luke 7. 30.* *Act. 20. 27.*

VI. This decree of God, is properly, and by it selfe, called the will of God; the law of God is not so properly called his will, for the law is rather a document

document or lesson, than his will, and rather a declaration, wherein God doth make knowne to man, by what meanes he may be pleased, than what hee hath absolutely appointed to come to passe. For onely of the will of God, so properly called, is that true which is said, *Psalme 115. God doth whatsoever hee will.*

V I I. The promises and threatnings of God, are yet more improperly called the will of God, seeing by them God doth neither command, nor decree any thing absolutely; but they are declarations, whereby God doth declare what shall come to passe; if man obey the law, or if he doe not obey it; if man beleeve the Gospell, or if hee doe not beleeve it.

Object. Perhaps the promises and threatnings of God, are his conditionall decree, and depending upon the performance of the condition by the pleasure of men. *Answer.* But this cannot truly be said; For if it should be so, this decree would not be certain by the will of God, although the event was certainly foreseene by him: Also nothing can be imagined more absurd, than to appoint God to decree any thing with a condition, which condition, in the very moment in which hee decrees it, he knoweth will never be fulfilled. When a master saith to a servant, if you will doe thus, you shall have this reward, he doth declare, that he will then give the reward, when the condition is fulfilled. But God willeth nothing, which hee willed not from eternity. Indeed God doth promise life under the condition of obedience, but hee doth decree nothing under that doubtfull condition. Hee doth not elect *Peter* if hee shall beleeve, but hee electeth him to faith, that hee might be saved: Neither was he onely willing to preserve the *Ninivites* if they would be turned, but hee also gave them repentance whereby they turned.

V I I I. They which say that Gods decree is his secret

secret will, but his commandement, his revealed will, seeme to me, to speake inconsiderately: For many things are made knownt to us of the decrees of God, not onely those things which are made manifest by the events, but also many other things, which God in his word hath taught us shall come to passe. As the coming of Christ, the resurrection, &c.

I X. *Thomas*, and the Schoole-men, doe distinguish the will of God, in *voluntatem beneplaciti*, & *voluntatem signi*; Into the will of his good pleasure, and the will of his signe, that is, his signified and revealed will; The members of which distinction, fall one into another: For many things of the will of his good pleasure are signified to us: Neither is the word *beneplaciti*, good pleasure, which in Greeke is, *eudoxia*, sufficiently applyed heere: For *eudoxia*, or good-pleasure, doth for the most part include, *Love and good-will*: as *Luke 2.14.* *εὐδοκία ἐν ἡμῖν*, *in vobis bona voluntas*, *On earth peace, towards men good will.* See also *Ephes. 1. 3. & 9.* But the decree of God is also extended to his judgements, and to the punishment of the wicked.

X. They doe very ill, which set these two Willles one against another, and would have them be contrary. Surely if God should drive a man to doe those things which hee hath forbidden to be done, or should keepe back him, who is indeavouring to obey the Law, with an opposite barre from his obedience; God should will things that are contrary, and should resist his owne will: But his decree doth not resist his commandement, when he doth require those things from man, which doe exceed mans power, and doth not minister to man that ability whereby he may fulfill what is commanded; for man himselfe is the cause of his owne impotency and inability, neither is God bound to give those powers to man, which he lost by his owne fault. He which is in debt

debt, doth not owe the lesse because hee hath consumed his estate; neither doth that creditor deale unjustly which requireth his debt of the Bankrupt; because he doth not consider him as a poore man, but as a debtor: *Arminius* therefore is deceived, in reasoning thus against *Perkins*. Hee that will deny to any one (saith he) necessary helpe to performe the act of Faith, he doth desire that such a one should not believe. Certainly he that will not give money to a poore man, which is fallen into povertie by his owne fault, doth not therefore desire he should be poore, nor is delighted with his poverty. Nor is that any better which he doth add. As it cannot be said (saith hee) that God is willing that creature should live, to whom he doth deny the act of his preservation: So also it cannot be said, that God is willing that that action should be performed by anyone, to whom he doth deny his concurrence & helpe, necessary for the performing of that action. These things, and other such like, doth hee ill beat upon, for hee doth use a similitude, which is a plaine dissimilitude, for no man is bound to his *Esse*, to his being, neither can God exact from him, that is not, that hee should be: But to obey God, man is naturally bound; Therefore God can rightly require of man what hee oweth, and yet is not therefore bound to give him ability of obeying and fulfilling what hee commands; for God is not bound to restore to man, that power which was once given and is now lost by the fault of man. But here I would use the fittest words, and I had rather say, that God decreed not to give grace to one, whereby he should be converted and should believe, than to say, that God decreed that the man should be an unbeliever and impenitent: For the word *decreting*, is more fit to note out those things which God determined to doe, than those things which he determined not to doe.

XI. Furthermore under the word *obedience*, I comprehend

comprehend also faith in Christ, for as much as it is one kind of obedience to which we are bound by the law, which doth command that God be loved, with all our heart, and with all our strength, and therefore that God be obeyed, that his word be believed, whatsoever it shall be that God shall command: Whence it cometh to passe, that we cannot reject the doctrine of the Gospell by unbelief, but we also sinne against the law by disobedience; which if it be so, although faith on Christ was not expressly commanded by the Law, nor was *Adam* before his fall bound to believe in Christ, yet it is certaine that God commanding assent and reverence to be exhibited to his Gospell, doth require that that love which is commanded in the law, and which is naturally due, should be yeilded to *him*, that is, to *Christ*.

All these things that have beene spoken, tend thither, that we might teach that there is no difference betweene these two wills of God. Let Saint *Aussens* Encheiridion to *Laurentius*, Chapter 101. be read, where hee doth teach, how Gods will may be done of them which doe not the will of God: and that, that is not done besides Gods will, which is done against his will.

CHAP. V.

Of the Antecedent and consequent will of God.

Damascent in his second Booke of Orthodox faith, Chap. 29. doth set downe two wills of God; the one *Antecedent*, the other *Consequent*. *Arminius* hath catched this distinction, and doth place in it the chief strength of his Doctrine; and as often as he is urged by our side, he creeps into this den, as the Lizard into the thickets.

I. The Antecedent will of God, he saith is that, whereby God doth will any thing to the reasonable creature, before all the actions of it, or before any act of that creature; but the consequent is that, whereby he doth will any thing to the reasonable creature, after any one act or after many acts, of the creature. To the explication of which distinction, he bringeth these examples. God (saith he) by his Antecedent will, would stablish and confirme for ever the kingdome of *Saul*; by his Consequent will, he would put him from his kingdome, and substitute in his place a man better than he. Christ by his Antecedent will, would gather the Jewes as a Henne gathereth her Chickens; but by his Consequent will, hee would scatter them through all the Nations. By his Antecedent will, they are cired to the marriage; which by his Consequent will, were declared unworthy, *Matth. 22*. By his Antecedent will, the man without the wedding garment was invited; by his Consequent will, he was cast out. By his Antecedent will, the talents are given; by his Consequent will, the talent is taken from the servant.

II. The one of these willes is called the Antecedent will, the other is called the Consequent; not because that will goeth before this, for in this sense, this distinction may be admitted, because there is a certaine order among the purposes of God: Thus his will of creating man, was in order before his will of feeding or cloathing him. But with *Damascen* and *Arminius*, it is called the Antecedent will of God, because it goeth before the act of mans will; and they call that the consequent will of God, which is after the will of man, and doth depend upon it. This *Arminius* doth cleerely teach in his definitions before laid downe.

III. Betwene these two willes of God he puts this difference, that the Antecedent will of God, may be resisted, the consequent cannot. Hee would have it,

it, that God should be disappointed in his antecedent will, and faile of his propounded end ; But the consequent will of God cannot be frustrated, but it must necessarily be fulfilled : for hee thinks that God doth not alwaies attaine to that which hee intends, and that sometimes hee is disappointed of that particular end which he propounds to himselfe ; and that God is prepared to doe that which from eternity he knoweth he shall not doe ; whence it comes to passe, that he hath prepared himselfe in vaine, and that by his consequent will, which is eternall, certaine, and immutable, he hath decreed to harden those reprobates, which by his antecedent will he is prepared to mollifie and convert : And so he is prepared to doe, that which hee hath decreed not to doe.

IV. Betweene these two wills of God (if any credit may be given to *Arminius*,) doth mans will come in, which doth cause, that God doth revoke his antecedent will, which is farre the best ; and being driven from his propounded end, doth turne himselfe to another thing, than that which at the first he had intended : so farre, that *Vorsinus* saith, *Disput. de Deo. p. 69.* that God afterward will not doe some things, which before he had promised, yea sworne that he would doe.

V. If any Doctrine be contumelious against God, this is, accusing him of folly, putting upon him humane affections, & falsely attributing to him wishes of no strength, and a desire of no force : as if they should bring in God speaking thus : I doe indeed earnestly desire to save you, but ye hinder, that I cannot doe what I desire ; I would if you would : therefore seeing by you I am frustrated of my intent, I will change my purpose of saving you, and my will being otherwise bent, I have determined to destroy you for ever. It is certainly plaine, that this Antecedent will of God, is not a will ; but a desire and wish, which God doth obtaine onely by entreaty, and as
much

much as he may, by mans good pleasure. Therefore *Arminius* doth oftentimes call this will, a desire and naturall affection, and it is common to these sectaries to take those places, *Psal.* 81. 14. *Esa.* 48. 18. where God is brought in speaking, as one wishing and desiring, and disappointed of his wish, as if they were properly spoken, when these things are spoken by an Anthropopathy, and after the manner of men.

VI. Futherniore, how grievous a thing it is to be defrauded of ones desire and naturall affection, and how disagreeing this is to God who doth not see, unlesse it be he that will willingly be deceived; For if God be most perfectly good, yea goodnesse it selfe, it must needs be, that his affections and naturall desires (if he have any) are of highest sanctity, justice, and perfection: and therefore nothing is so much to be wished, as that that naturall affection might be fulfilled, and that God might obtaine his desired end: There is cause therefore that wee should grieve for Gods cause, who is deceived of that end which is far the best, and who might be made partaker of his wish, if man would let him. See whether the wit of these novators doth plunge it selfe, and how honourably they thinke of God. Hitherto belong those impious and wicked speeches of *Vorsheus*, who doth affirme, that something doth happen unexpected to God, and which is bitter and very distastfull to him, and doth (although it be improperly spoken) bring very great griefe to him, and which doth proceed, not from his Antecedent, but from his Consequent will, having tryed all things, in vaine; Which speech, doth doubtlesse abase God below the state of man: For if any such thing should happen, even amongst men, and any ones endeavour, having tryed all things in vaine, should be deluded, it would be an argument, either of imprudency, or weaknesse, or infidelity. There is cause therefore we should lament the state of God, who

using

using an unprosperous successe, hath so ill performed the businesse.

VII. It is also absurd, yea impious to affirme, that God, to whom all things from eternity are not onely foreseene, but also provided for, should intend any thing that from eternity he knew would not come to passe, and to have propounded an end to himselfe. to which he knew he should not attaine; as if one should leuell at a mark which is not, nor ever will be: For if God from eternity knoweth that this man shall be damned, in vaine doth he wish from eternity, that he should be saved: and hee doth from eternity know that he shall not be pertaker of his naturall desire, and his antecedent will.

VIII. What a thing is it, that hereby there is brought in resistance between these two wils of God, the latter of which doth correct the former? for by this Antecedent will, God doth desire to doe that, which from eternity he is certaine he shall not doe. And God is imagined doing something hardly and vnwillingly, and against that end which he had first intended, because mans will comes betweene, by which it comes to passe, that God doth cease from that end propounded to himselfe, which was far better, as if *per δεύτερον πλῆν*, upon a second advice, he should obtaine some secondary good. *Arminius* doth not dissemble this, whose words are these: *God doth seriously desire all men should be saved, but being compelled by the stubburne and incorrigible malice of some men, he will have them make losse of their salvation.* But God doth nothing unwillingly, neither can he be compelled by man, to the changing of his will.

IX. And if these weake affections and ineffectuall desires, of which he is disappointed, by the stepping betweene of mans will, be attributed to God, there is no doubt, but that God created man floting betweene his antecedent and consequent will; as

out grieve fore-seeing the fall of man, and knowing that hee created a creature which would certainly perish, and yet he would not abstaine from his creation, because his decree of creating man could not be abolished : so that God bound himselfe in those straights, out of which hee could not quit himselfe.

X. It is not also to be indured, that the will of God should remaine uncertaine, untill the condition, under which God doth Antecedently will any thing, be either fulfilled or broken. For although the generall affection of God towards all men, be not made to depend on mans will, yet (according to *Arminius*) the effect thereof is uncertaine, untill God by his consequent will hath decreed to save this or that man. But *Arminius* makes this Consequent will in God to depend on mans free-will, and doth make it to come after faith, and the right use of grace: Therefore *Vorstius*, a man of a sharpe wit, but of an unfortunate audacity, is bold to write that the will of God is after some manner mutable, and that some change may be made in some part of Gods decree.

XI. But although all the counsels of God, are eternall and immutable, neither can God be said to will any thing anew, which he hath not willed from eternity ; yet whosoever shall exactly consider this Consequent will of God, shall find that it is made to come after his Antecedent will, not onely in order, but in time : For it is impossible that God should at one time desire to save all men, and to damne some. And it must needs be, that the Antecedent will of God must cease, as blotted and raced out by his Consequent; before there can be place for his Consequent will.

XII. And when the Apostle, *Rom. 9.* doth asseverate, *that the will of God cannot be resisted* ; by this distinction, there is made a will of God which may be resisted,

resisted, and the execution whereof may be hindred by man.

XIII. And here, if any where, we may see how little constant the *Arminians* are. For they doe contend, that in the ninth Chapter to the *Romans*, it is spoken of the Antecedent will of God, by which God will have mercy upon some; (for so they speake) that is, upon such as beleeve; and not of his Consequent will, by which he hath determined precisely and absolutely to have mercy on this or that man: And yet they forgetting themselves, say; that this Antecedent will may be resisted; when notwithstanding Saint Paul saith in the same place, *who can resist his will?* Either therefore let *Arminius* deny, that the Antecedent will of God is a will, but rather call it a wish, desire, or affection; or if he doth contend that it is a will, let him confesse that it cannot be resisted.

To which purpose, excellently Saint *Austen*, *Enchiridion. Cap. 95.* Our God in heaven doth whatsoever things hee will, both in heaven and earth; which is not true, if hee hath willed some things, and hath not done them: And which is more unworthy of him, hath not therefore done them, because the will of man hath hindred that the Almighty should not doe what he willed.

XIV. *Arminius* indeed doth confesse, that God doth not want power to fulfill that Antecedent will, whereby he doth earnestly desire all men to be saved: But it is not true (saith he) that the thing which he doth wish and seriously desire, that he will effect the same by what meanes soever he is able; but by those meanes by which it is decent and convenient, that he should effect it. The Father wisheth, and doth earnestly desire, that his Sonne would obey him, but he doth not violently draw his Sonne to obedience: and a little after, The similitude of a Merchant, who doth desire his wares should be safe, and yet casteth them into the sea, doth very well square and agree to the purpose God doth earnestly
C 2 desire,

desire that all man should be saved, but compelled by the stubborne and incorrigible malice of some men, will have them make losse of their salvation. For although God doth earnestly will and intend the salvation of all and singular men, yet he will not then put forth his omnipotency, lest he should force mans free-will. I answer : Nothing is effected by these similitudes ; for they are plained dissimilitudes.

Arminius useth examples of men which cannot be made partakers of their voves, but by meanes that are not convenient ; and of them who are oftentimes disappointed of their intention. But to G O D there are never wanting just and convenient meanes, by which he should obtaine that which he intends ; neither can he be disappointed of his intent. But you say, if God should exercise his omnipotency, in converting man, he should force mans free-will, and compell mans voluntary liberty. But that I deny : For he can without constraint so bend the will, that it should follow of its owne accord. Without constraint hee suddenly changed the minde of *Esau*, *Gen.* 33. and the minde of *Saul*, *1 Sam.* 19. 23. and the minde of the *Egyptians*, *Psal.* 105. 25. and of *Kings*, *Pro.* 21. 1. If G O D doth make this change of the will in wicked men, the liberty of mans free-will untouched ; how much more may hee doe it in good and faithfull men ? G O D without constraint did change the heart of the *Theefe* on the Crosse, and so doth he of all, from whom he takes their stony heart, and gives them an heart of flesh, *Ezek.* 36. 26. and of those, who when they were dead in sinne, he raised up with a spirituall resurrection, *Ephes.* 2. 5. We shall see *Arminius* is of opinion, that the understanding is unresistably indued with light by G O D, and that
God

God doth irresistably give power of beleeving the Gospel to all men, to whom the Gospel shall be preached, and that hee drawes their affections : But when the minde hath fully received in this perswasion, and the affections doe stir up the will, it is impossible but their will should move it selfe, whether the minde, instructed by God, doth appoint it, and whether the appetite doth force it; for these are the onely incitements of the will, neither is it moved by any other impulsion. The schoole and followers of *Arminius*, are also of opinion, that the Elect are drawne of God by effectuall and powerfull grace, the effect whereof is most sure, because God doth draw them in a congruent and fit time and manner, in which he knoweth they will infallibly follow him, calling them : And yet the *Arminians* meane not hereby that any force is offered to the will of man, but that it is so vehemently affected with a morall and sweet perswasion, that it followeth of its owne accord. The example of the Theefe, doth seeme to me to be notable above all the other; whose heart so suddently changed in a time of adversity, when the faith of the Apostles themselves did shake, is an evident lesson, how great the efficacy of the holy Spirit is on them who are called by the purpose of God, *Rom. 8. 28.* But of this efficacy of calling, it shall be spoken more at large in his proper place.

XV. Hence appeares with how preposittous diligence *Arminius* hath turned his wit to the defence of free-will. For there lay open to him a most sure and plaine way, whereby God might shew forth his power in the conversion of man, without the diminishing of our liberty. Nor, while hee doth patronize and defend free will, ought he to strike against the wisdom and perfection of God, whom hee would frustrate and disappoint of his owne end and naturall desire,

and wish those things which he knowes hee shall not obtaine; and propound an end to himselfe which shall never be.

XVI. In the meane while, the prudent reader shall easily discerne whereto that similitude of the merchant making losse, and casting his wares into the sea, with his owne hands, may belong. For *Arminius* doth not onely expressly say that God is compelled to doe something which he had not intended, (for the merchant did not intend to doe this, but doth it *ἀκοντων*, *volens*, *volens*, betweene willing, and nilling) but also by these hee doth insinuate, that God being driven from that better end which he had propounded to himselfe, turned himselfe to another end lesse to be wished; which things, whether they be spoken by well advised men to the reproach of God, or by vnadvised men through ignorance, it doth strike horror in to pious mindes.

XVII. But in this distinction of the will of God, into Antecedent and Consequent, the first whereof doth goe before, the other doth follow mans will; this is farre the worst thing, that by it, the will of man is made to goe before the election of God: For according to *Arminius*, God by his antecedent will would save all men, and give them power of beleeving in Christ; but by his consequent will, doth elect or reprobate severall men, according as hee foreknowes their faith, or infidelity. A deadly doctrine, by which the election of man doth depend vpon mans will, and our faith is made the cause, and not the fruit of our election, and man chooseth God, and applyeth himselfe to God, before he is chosen of God: Whence it comes to passe, that on the one side, mans pride is blowne vp, as it were, with bellows, and on the other side, faith is undermined, as it were with trenches, and confidence doth decay: For what certainty can there be of our salvation, if

our election depend vpon so instable a thing. But of these things more at large in their proper place. Now those examples, with which *Arminius* doth support that double will of God, are to be examined.

XVII. God (saith he) By his antecedent will would stablish the throne of *Saul* for ever; but by his consequent will, he would ouerthrow it, as it is *1. Sam. 13. 13.* but there is no such thing to be found; for *Samuel* doth not say, that God would stablish the kingdome of *Saul*; but he saith, *God hath established thy kingdome for ever*; betweene which there is a great deale of difference: if God had established it, it had beene his will to stablish it: But because he did not establish it; it is certaine it was not his will to establish it.

XIX. There is no more force at all in the other example. Christ (saith hee) by his antecedent will, would gather the Jewes, as an Hen gathereth her chickens; but by his consequent will, he would scatter them through all nations, *Math. 22. 37.* But this place signifieth quite another thing. Christ speakes to *Hierusalem*, and saith, that he would have gathered his children together; but *Hierusalem* her selfe resisted, with all her power. *Hierusalem* is one thing, and her children another, who here are expressly distinguished from the city: By *Hierusalem* vnderstand the Priests, the Leuites, the Scribes, and the prince of the people, for these did most of all withstand Christ: By the children of *Hierusalem*, vnderstand the people. Christ saith, that he would have gathered together these children; neither is it to be doubted, but that he gathered together many of them, although the rulers were unwilling. This place therefore, maketh nothing for that Antecedent will, which these men would have not to be fulfilled, when indeed it was fulfilled as much as seemed good to God. Then also

these words, *how often would I*, they misunderstand them of the Antecedent will, which is the decree of God; when *to will*, is here nothing else, than to invite and command: So Saint *Austin* thinkes *Encherid. Chap. 97.* Or rather (saith he) *she indeed would not have had her children to be gathered together by him: but even she unwitting, hee gathered those of her children whom he himselfe would.*

XX. The other examples are unworthy that wee should stay long upon them. By his Antecedent will, (saith he) those were called to the wedding, which by his Consequent will were declared unworthy: By his Antecedent will, he without the wedding garment is invited; by his consequent will, he is cast out. By his Antecedent will, the Gospel is offered to the Jewes; by his consequent will, it is taken away. In all these things, that will of God, whereby men are called, is no other thing than to command, and invite, no to decree that by his Antecedent will, which afterward hee hath broken of by his Consequent will.

XXI. Neither are we scrupulously to enquire why God hath called them, whom he knoweth will not follow. The end why God doth this, is evident, to wit, to require of men, that which they owe. To search any farther into the intent of God, is to make God obnoxious to accounts, and to breake into his secrets.

XXII. It is not to be overpassed, that *Arminius* will have God, equally desire to save all men by his Antecedent will, but when he is prepar'd to the effect, & execution of that will, he doth those things which are contrary to that will. For he preacheth the Gospel to those that are very wicked, as to the men of *Capernaum*; he doth deny that favour to those that are lesse wicked, as to the men of *Tyrus & Sydon*; and he doth suffer many wilde people & stupid, with their barbarous

barbarous cruelty, to be over-whelmed in darknesse: But why so? *because* (saith hee) *their Ancestors refused the Gospel*. O ridiculous reason! Should he that doth equally desire the salvation of all, be hindred with so light an impediment, and which is contrary to his justice, as shall afterward be taught? Thus though *Arminius* doth teach, that God would by his Antecedent will save all severell men; it is yet manifest by experience, that God through many ages hath denied and doth yet deny, to most nations, those meanes, without which they cannot be saved, and doth only supply those meanes, which meanes alone, none ever used well.

XXIII. But God (saith he) seeing he is very good by nature, cannot but with well to all men by his Antecedent & primary will; as being created after his owne image. These things were spoken by them rightly, & agreeably to the nature of God, if we were borne without originall sinne: But seeing the image of God is almost blotted out, and in place of it, the image of the divell hath succeeded, no reason doth compell us to beleieve that God is willing to save all and singular men; but the holy Scripture doth teach, that some are saved by the meere grace of God, and by election; according to his purpose, the rest being left in their naturall perdition, and appointed to damnation for those sinnes which they were to commit of their owne accord.

XXIV. All these things are not therefore spoken that we should reiect this distinction of the will of God, into his Antecedent and Consequent will: For we know, that among the decrees of God, some are before, and some are after in order. Not wee deny that there are two degrees of God, betweene which mans will steppeth in; as mans will came betweene the decree of creating man, and the decree of condemning certaine men. But wee deny that the will of

man doth so come betweene the two decrees of God, that the first, or Antecedent decree is broken off by the will of man, and that God is compelled to ablist from that end which he had propounded to himselfe, and which he did seriously intend : We deny also, in the worke of our election, the precise will of God to depend on the fore-seeing of any power or action of mans free-will ; or the Consequent will of God to be suspended on mans will : Concerning which thing, it shall be diligently spoken in the proper place.

CHAP. VI.

Of the sinne of Adam.

I GOD, having created man, enlightned his minde with a supernaturall light, and adorned his will with righteousness and holiness ; but so that he was mutable ; for otherwise God had created a God, and not a man ; for not to be able to change, is a prerogative peculiar to God, whereby he is distinguished from all created things.

I *I. Arminius*, whom the old way hath alwaies displeased, *Articub. Perpend. Pag. 18.* is of opinion, that an inclination to sinning was in man before his fall, although not so vehement and inordinate as now it is. If this be true, it must needs be, that God put in man that inclination to sinne ; which seeing it is an euill thing, God should be made the author of that which is euill, and so have inclined man to sinne ; which cannot be spoken without his famous wickednesse.

I *I. I.* It was the least sinne which *Adam* sinned in, gluttony, but that was farre the greatest, that he had rather believe the Serpent than God, and that being spurred on by ambition, he would be like God in the knowledge of good and euill : And that while hee obeyed

obeyed the serpent, he gave credit to reproaches cast upon God. Finally because he preferred so small a thing before the commandement of God, therefore the lesser the eating of the Apple was, the greater was his sinne.

I V. This ruine began at the understanding, over which Sathan had spread the cloud of false opinion, and had cast the imagination of a false good. To whose perswasion, when man shewed himselfe ready, then perversenesse of the will, and inclination of the appetites to sinne, followed this darkening of the minde.

V. This fall happened, God indeed not compelling it, but yet permitting it. There was not wanting power to his omnipotency, by which he was able to hinder this fall, neither did envy turne away his goodness: God therefore permitted it, because he would permit it, and because it was good that he should permit it. He that is the chiefest good, would not have permitted evill, unlesse it had beene good that evill should have entred into the world; by that permission, he made a way for the manifestation of his glory, and opened a way to man himselfe, to a state farre more excellent: For without sinne, the mercy of God, whereby he pardoneth, and his Justice whereby he punisheth, had neither of them beene made known, nor had he made knowne his infinite love to the Church, by the sending of Christ into the world, to abolish our sinnes, and to carry us to a celestiall glory: Neither doe I say these things, as if I thought that God doth stand in need of our wickednesse, to the manifestation of his glory; but I say, that God created man, that hee might come to greater perfection than that was, in which he was created. And he could not come to that perfection, without the knowledge of Gods Justice and mercy, which doth shine forth out of this fall, and out of the remedy which

which he had prepared for this fall: Tewhish purpose the words of Saint *Austen*, in his booke *de Correp. & grati. Cap. 10.* are very proper. *He hat created all things verry good, and fore-knew that evill things would rise out of those good things, knew that it did more pertaine to his omnipotent goodnesse to make good things, even out of evill things, than not to suffer evill things to be.* The like he saith, *Enchirid. Chap. 96.*

VI. The *Arminians* bring no other cause of this permission, then this : Because God would not force mans voluntary liberty, nor compell his will, neither did he thinke it convenient to use his omnipotency, in a thing which belongs to mans free-will : But they doe too negligently touch so great a matter, neither doe they sufficiently weigh the moment of things, and the circumstances of the fall of Adam. For God without the diminishing of mans liberty, could have restrained Sathan, and hindred him that hee should not tempt man. He could have forewarned man, that he should not beleve the Serpent, He was able not to have propounded the tree to man, by the eating whereof he knew man would sinne. Hee could have given man more strength, and more light, and more understanding. He could have given extraordinary strength in the very instant of temptation : And yet by these, force had not beene offered to mans will, nor his liberty violated. The Angels are examples hereof, whom he doth confirme in good, without any constraint : By these it is manifest that the fall of man happened, God not compelling, but yet dispensing, and by his providence turning that event which hee fore-knew from eternity, to an end which hee had determined with himselfe from eternity.

VII. Neither is it to be said, that God withdrew his grace from man ; for this were to compell him, as the house doth necessarily fall, when the pillars are taken away ; nor that God tooke from him the liberty of

of his will, for so he had brought a necessity of sinning; but he would not hinder that man should not be tempted by Sathan, nor would he helpe him with extraordinary succour. And whereas man sinned freely, yet that fell out, which God from eternity fore-knew would be, and the creatures themselves, before the creation of man, did testifie that it would come to passe: For before *Adam* had sinned, God had put into the plants healthfull powers to keepe away diseases; already had he cloathed the sheepe with fleeces, and had formed cattell for the use of man, which are reliefes of humane infirmity, and had beene in vaine created, if man had stood in his integrity.

VIII. Now whether the digestion and egestion of meat, to be refreshed with sleepe after labour, to enjoy the marriage bed, to grow in stature, to have flesh that may be wounded and burnt (to all which man before his fall was obnoxious,) whether I say, these are such things as may perpetually agree to a creature perfectly blessed, or whether they doe not secretly testifie what should be the condition of man to come, I leave it to be judged of by wise men.

IX. And yet it is no doubt, but that *Adam*, without any extraordinary help, had strength to resist Sathan: For it is not credible, that God gave a Law to man, when he was made at first, to the performing of which he did not give power: yet in respect of the fore-knowledge of God, the fall of man was certaine. For the act of the will may be certaine and defined before God; the liberty of mans will being untouched and intire: So it is no doubt, but the tortours had power and ability of breaking the bones of Christ, when yet in respect of the fore-knowledge and providence of God, it was impossible that they should be broken. The will of man may, by a certaine and voluntary motion, determine it selfe to some one thing,

thing, and yet doe that which, either the knowledge of God hath certainly fore-knowne, or his providence hath certainly fore-ordained.

X. These things are firmly to be held, lest the fault of man be transferred upon God. For howsoever God doth draw good out of the fall of *Adam*, yet he never doth doe evill, that good may come of it: Neither must we thinke that God would force man to sinne, although his glory should manifestly appeare thereby. Gods glory must not be furthered with the damage of his justice; but after a marvellous and unutterable manner, God doth so dispose and governe the events of things, that unavoidably those things happen, which he doth condemne and disallow, and the divine providence doth keepe a course betweene injustice and negligence. They therefore doe invert the nature of things, who say that God decreed that *Adam* should sinne, because he had determined to send Christ, who should cure *Adams* sinne: when rather God decreed to send Christ, because *Adam* was to sinne. Man did not sinne that Christ should abolish sinne; but Christ came that he might abolish sinne.

Here is nothing said, that ought to trouble tender eares, or which should make God partaker of sinne: which yet if any one doth either not conceive, or not digest, it is better to accuse his owne dulnesse, than accuse the justice of God, and to abstaine from lawfull things, than attempt unlawfull things.

CHAP. VII.

That all mankinde is infected with Originall sinne.

I. **S**inne is either Originall or Actuell: I use the accustomed words for clearenesse of speech; for if one would deale strictly, he should abstaine

abstaine from these tearmes, seeing it is certaine that Originall sin is in act, and therefore is actuall. But vse hath obtained that that sinne should be called actuall, which is committed in action or in deed; and that originall which we have from the birth, that hereditary blot which is sent into us, from our Parents.

I I. Of Originall sinne Saint Paul doth treat, in the fifth and seaventh Chapter to the *Romans*. In the fifth Chapter, how it hath passage into all mankinde; in the seaventh Chapter, how it doth remaine in him, in whose minde the Law of God is perfectly written.

I I I. That no man is free from this blot, the Scripture doth cry, and experience doth witnesse; *whatsoever is borne of the flesh, is flesh*, saith Christ, *Iohn 3*. And there he doth plainly teach, that all men are defiled with Originall sinne, when he saith, that it is necessary to be borne againe, and to be formed anew. *we are by nature the children of wrath*, *Eph. 2.3*. *Who can bring forth a cleane thing out of an uncleane? there is not one*, *Iob 14*. David acknowledgeth himselfe infected with this contagion, *Psal. 51*. *Behold* (saith he) *I was formed in iniquity, and in sinne my mother conceived me*. He doth not accuse his father, nor expostulate with his mother, but although he was adorned with singular prerogative, and replenished with benefits, yet hee doth confesse himselfe to be defiled with that universall contagion: he fetcheth the cause of his sinne from that originall, and in this common lot the doth lament his owne: Circumcision signified this; for by that externall Symbole, the Church was warned, that there was something in man so soone as he was borne, that ought to be cut off and corrected. The end of Baptisme is the same, which is the Sacrament of our cleansing in the blood of Christ, by which our naturall filthinesse is washed away.

IV. Not onely the progenie of Ethnicks and Infidels; or euill Christians, is borne in this Originall sinne, but also the off-spring of the godly and faithfull: No otherwise than he that was Circumcised, begat one that was uncircumcised; and as a graine of Wheat well cleansed, and received in the lap of the earth, afterward growing, doth bring forth Wheat with chaffe. Then was *Adam* justified, then did hee by his faith cleave to the promise of his seed, that should bruisse the Serpents head; when he begot *Cain* the heire of his naturall wickednesse, and not of his faith or repentance. Piety is not hereditary, to be derived to ones heires; neither doth holinesse come into us by nature, but by grace: not generation but regeneration, doth make men holy and good. After the same manner that *Aristotle*, lib 2. *Physic.* doth teach, That artificiall formes (as the forme of a statue or image) are not begotten, but onely naturall formes: Therefore in the children of the best man, as soone as they begin to speake, you may see a crafty and lying disposition, and prone to revenge; stubbornnesse against those that admonish them, pricks of glory and sporting vanity: also that great honour wherewith they prosecute their puppets and babies, are no obscure seeds of their inclinablenesse to Idolatry: For as puppets are the Idols of infants, so Idols are the puppets of those that are growne in age: And therefore when any man hath children of euill manners, he ought to acknowledge his image in them; when he hath good children, he ought to admire the worke of God in them: For these are they of whom *Saint Iohn* saith, *Chap. 1.* who are not borne of bloud, nor of the will of the flesh, nor of the will of man, but of God.

V. The second Canon of the *Milevitan* councell is expressly to this thing. *It pleaseth us, that whosoever doth deny little ones that are new-borne, to be Baptised,*

Baptised, or doth say that indeed they are Baptised for the remission of their sinnes, but yet they drew no originall sinne from Adam, which is to be taken away by the lavur of regeneration; whence it followeth, that the forme of Baptisme in them is to be understood not to be true, but false, be an Anathema.

V I. Christ alone was free from this blot, he derived not Originall sinne from his Mother. Saint Paul indeed, Rom. 5. 12. saith, that all men sinned in Adam, neither is it any doubt but that Christ was in Adam, as being one of his posterity; but that sentence of the Apostle doth not concerne Christ, because the person of Christ was not in Adam, but onely his humane nature: neither is he from Adam, as from the agent principle, and from the seminating power, but thence he tooke that matter, which by the overshadowing of the holy Ghost, was freed from the common contagion.

V II. Now if you should aske me, whether Originall sinne is done away by Baptisme, or whether that blot doth yet remaine in those that are regenerated by the holy Ghost; it is readily answered out of the Scripture, and experience, which is so certaine here, that there is no place left for doubting. David was circumcised, and plentifully instructed with the gifts of the holy Ghost, and yet he doth confesse, that he was not free from this staine, but was polluted in an equall contagion with others. And Saint Paul, Rom. 7. speaking (under his owne person) of every man, in whose minde the law of God is faithfully imprinted, doth acknowledgethat sin doth dwell in him, which he calleth *the law of sinne*, because it doth stirre him up to sinne. We see infants dye as soone as they are baptised; and death, the Apostle being witnesse, Rom. 6. is *the wages of sinne*. I demand, for what sinne doethose Baptised infants dye? is it for actuall sin? but they have committed none: therefore it is for Originall

Originall sinne. Whence it appeareth, that Originall sinne doth remaine after Baptisme, wherein sinne is remitted, as touching the guilt, although it remaine in the act, as Saint *Auſten* teacheth at large in his first Booke against *Iulian*, concerning Marriage and concupiscence, *Cap. 25. and 26. The concupiscence of the flesh* (saith he) *is forgiven in Baptisme, not that it should not be at all, but that it should not be imputed for sinne.*

VII. But seeing the regenerate doe afterward sinne, whence are these sinnes, but from their inward corruption? For that being taken away, the effects also, which doe flow onely from this cause, would be taken away.

IX. And what shall wee say to this, that the best men beget their children tainted with this blot, and therefore standing in need of Baptisme? Now if the parents begetting children, were without originall sinne, how could they send this blemish to their issue, and give that to their children, which themselves have not?

X. Therefore, say you, marriage is evill, seeing by it children of wrath are begotten, and sinne is propagated, which ought rather to be pulled up by the roote, and to be choaked in the very seed. I answer, that marriage is more ancient than sinne, and instituted by God himselfe; the sinne that came upon it, doth not hinder, but that marriage is naturally a good thing: No otherwise than meat and drinke, are things that are good, and to be desired, although thereby the life of wicked men is sustained. Besides, marriage doth bring forth sonnes to God, and doth serve to fill up the number of the Elect. I let passe, that the faithfull couple doe joyne their prayers, doe stirre up one another to good workes, doe cure one anothers incontinency, and in slippery places doe stretch forth the hand one to another. Neither are there

there wanting examples of wicked men, to whom, by Gods benefit there have happened good and godly children; euen as God doth send seasonable raine on those seeds which were stollen and sowed by a theefe.

CHAP.

What Originall sinne is, and whether it be truly and properly sinne.

I. **O** Riginall sinne is the deprauation of mans nature, contracted and drawne from the very generation it selfe, and derived from *Adam* into all mankind; consisting of the privation or want of originall righteousnesse, and the pronenesse to euill.

II. These two things, *to wit*, the privation or want of originall righteousnesse, and the inclinablenesse to euill, are in originall sinne. For as sicknesse is not onely a privation of health, but also an euill affection of the body from the distemper of the humours: so this hereditary blot, is not onely the want of righteousnesse, but also the inclinablenesse to vnrighteousnesse.

III. The last of these proceeds from the former. For the soule, which by originall sinne hath ceased to be good, is necessarily euill; and the soule being instructed by the wil, which cannot be idle, holines and righteousnesse being lost, must needs turne to the contrary part.

IV. This corruption brings blindnesse to the minde, perversnesse to the will, perturbation to the appetites, the losse of supernaturall gifts, and the corruption of those that are naturall.

V. And although in *Adam* the minde was first stained with error, before the will was infected with perversnesse; yet is the corruption of the will farre worse,

worse, and that blot more foule, because we are not made good or evill by the understanding, but by the will, for whatsoever evill is committed, it is the sinne of the will; the committing of wickednesse is a greater sinne than the ignorance of the truth.

VL. The guilt or obliging to punishment, cannot be any part of the definition of Originall sinne, seeing it is the effect of it.

VII. *Lombard*, and *Thomas*, and the other schoolemen, who say that originall sinne is concupiscence, doe not attaine sufficiently to the nature of concupiscence: For Originall sinne doth infect all the faculties of the reasonable soule, and concupiscence is the disease of the will and appetite; also concupiscence, is contrary to one commandement of the Law, and Originall sinne, is contrary to the whole Law: Neither by it, doe men sinne more against the second table of the Law than against the first. What? that concupiscence is forbidden by a proper Law: but I know not whether Originall sin may be said to be forbidden by the law; for God doth not command, that wee sin, should be generated or begotten pure & without sin, for so God should speake to man before he were borne. Surely man is not bound to obey the law, before he be man; and seeing the law doth not speake, but to them that heare, & are partakers of reason, to think that the law commands a man that is growne to age, to be born without sin, is a ridiculous thing, & well nigh a dreame: For so the law, should command him to be born, that is already born, & him to be begotten, that is already grown a man. The law doth not command, but presuppose Originall righteousness, & doth speake to man, being considered in the state wherein he was before the fall, requiring that old debt and naturall obedience: Whence it is manifest, that Originall sin, is condemned by the law, but not forbidden.

VIII. Of this sinne, although the Scripture speaketh

speakerh so expressly, and sense it selfe, and experience doth abundantly testifie it, yet there have not beene wanting some who did deny this sinne, and would not acknowledge mankinde from his first stock, and originall, to be infected with sinne. *Cyrillus Ierosolomytanus*, or whosoever else is the author of those Catechismes which goe vnder his name, in his fourth part of his Catechisme, hath these words, *Thou dost not sinne by generation, thou dost not play the adulterer by fortune. And a little after: Wee come without sinne, but now we sinne by our owne election.*

I X. In Saint *Aussins* age, *Pelagius* & *Celestius* did deny Originall sinne, and did contend, that sinne did passe from fathers to their issue, onely by example and imitation: They did deny that sinne was remitted to infants by Baptisme, because they had none; and did affirme, that by it onely, the kingdome of heaven was opened to them; whose heresie is long agoe hissed out, and strongly confuted by Saint *Aussin*.

X. Saint *Hierome* (or whosoever else is the author of those brieve comentaries vpon the Epistle of Saint *Paul*, which are put in among Saint *Hieromes* works) doth favour *Pelagius*: For those words of the Apostle, *Rom. 5. in whom all have sinned*, he restraines to example, and doth take them as spoken of the imitation of the sinne of *Adam*.

XI. Saint *Chrysostome* (in many places, doth seeme to creepe into this errour. In his Homily upon new Converts, he denyeth Baptisme to be profitable only to the remission of sinnes: For (saith he) *wee Baptise infants, although they are not polluted with sinne, that holinesse, and righteousnesse, adaption, and the inheritance, &c may be added to them.* And in his tenth Homilie vpon the Epistle to the *Romans*, expounding that of Saint *Paul*, *Rom. 5. By the disobedience of one, many were made sinners*; by sinners, he will have

have us understand, those that are guilty of punishment, and mortall, and not those that are defiled by the blot of sinne.

XII. Lombard, lib. 2. distinct. 30. littera E. saith, there were some that said, Originall sinne was no vice in us, but onely the guilt of punishment, even of that eternall punishment, which is due to us, for the sinne of Adam, unlesse we be freed by Christ. The *Arminians* do not much differ from this opinion, who doe not care who they imitate, so they invent something that may make for the safeguard of their error. *Arnoldus* after *Arminius* doth teach, that Originall sinne, hath no respect of vice, or sinne, properly so called, for nothing is sinne or vice, unlesse it be committed by the free-will. In the same place he denieth that Originall sinne deserves punishment, but saith, that it is a punishment. And he doth confesse, that *Arminius* doth deny that Originall sinne, is sinne, properly so called. *Arminius* himselfe, *Resp. ad. 9. Quest. P. 174.* hath these words, *It is perversly said, that Originall sinne doth make a man guilty of death.*

XIII. The reasoning then of Saint Paul the Apostle, doth fall to the ground, *Rom. 5. 13. 14.* where speaking of sinne which hath flowed from Adam, into his posterity, when he had said, *That sin was in the world untill the Law*, hee afterwards proves it, by the death of the infants, who were dead before the daies of Moses: Death (saith he) raigned from Adam to Moses, even over them that had not sinned after the similitude of Adams transgression, that is, over infants which had not sinned actually: Hee thereby proveth, that sinne was in those infants, because death is the fruit and punishment of sinne. Seeing therefore the death of infants is a punishment of Originall sinne, if this Originall sinne were not truly sinne, but onely the punishment of sinne, then this death of infants would be the punishment of a punishment, and not the

the punishment of sinne ; but to say that God doth punish punishments, and not sinnes, is uncomely for any, especially for those who professe themselves to be maintainers of Gods Iustice.

XIV. And if the Originall blot of infants is not sinne, but onely the punishment of sinne, they are baptised in vaine : For, baptisme is not profitable to wash away punishments, but to wash away sinnes. In vaine are they washed, that are without the filth of sin. Why is it necessary men should be borne againe ; but because they are dead in sinne ? Whence is that perversenesse, by which naturally men are prone to evill ; but from vice ? and what is this vice but sinne ?

XV. But (you say) it is not sinne, unlesse it be voluntary. I confesse it, if you speake of actuall sins ; but if you speake of the naturall staine and blot, it is not necessary, that this naturall blot be procured by every ones owne will ; it is enough if it be contrary to the Law : For this is the best definition of sinne, that Saint *Iohn* layeth downe, that *sinne is, avopia, the breach of the Law* : And it cannot be doubted, but that that is contrary to the law, which doth stirre up a man to rebell against the law. For although Originall sinne hath not yet stirred up the infant to sinne in act, yet is it apt and prone to stirre him up : No other wise than the Snake which hath not yet infected any one with her poysoning biting, hath yet an engrafted poyson in her, and a naturall readinesse to hurt. Originall sinne also, may be said to be voluntary, because by it we sinne voluntarily, and also because we sinned in *Adam*, and therefore in him wee were desirous of this corruption. Finally, wee must rather beleieve Saint *Paul*, that reacheth us that sinne is in infants, than these men, who strike themselves with their owne stings, and entangle themselves.

XVI. For, seeing that the *Arminians* teach, that
by

by the death of Christ, all mankind is reconciled to God, and that remission of sinnes is obtained for all men : I demand, for what sinnes are infants punished, and doe fall into torments of body, and doe suffer the assaults of Divels ? Is it for the sin of *Adam* ? that, the *Arminius* affirme, is forgiven them. Is it for any actuall sinne ? they have committed none. It remains therefore, that they are punished for Originall sinne, unlesse we will brand God with the marke of injustice, as he that torments the innocents and they that are guilty of no sinne.

CHAP. IX.

How the sinne of Adam may belong to his posteritie, and how many waies it may passe to his off-spring. And first of the imputation, and whether the sinnes of the Grandfather, and great-Grandfathers, are imputed to their posterity.

I. **T**He sin of *Adam* doth passe to his posterity by two meanes, by imputation, & propagation.

II. The punishments which all men suffer in the name of *Adam*, doe argue that the sinne of *Adam* is imputed to us : This the Apostle teacheth, *Rom. 5.*

12. *Death passed on all men, by one man, in whom all men sinned, or because all men sinned in him :* For the sinne of *Adam* was not onely personall, neither did hee sinne as a singular person, but as carrying all mankind in the stock and originall ; no otherwise, than Christ satisfying for us on the Crosse, hath not suffered as a private person, but as sustaining and representing the whole Church in the head. Saint Paul, *2 Cor. 5. 15* speaketh thus : *If one dyed for all, all likewise were dead.* And *Rom. 6.* doth affirme that we are dead and crucified with Christ. It therefore we dyed in Christ dying, and were crucified with him, it is no doubt

doubt but that it may likewise be said, that we sinned in *Adam*: For if the satisfaction and righteousness of the second *Adam* be imputed to us, why shall not the sinne of the first *Adam* be imputed to us; seeing that therefore the righteousness of Christ is imputed to us, that the sinne of *Adam* might not be imputed to vs?

III. Reason it selfe doth consent to this: for if *Adam* had received good things, not for himself alone, but for his posterity; it is no marvell, if being spoiled of these good things, he lost them for himselfe and his posterity. If any one be capitally punished for treason, and brought to extreame poverty, his children also with him doe lose their Nobility. Nor is any thing more equal, than that the sonne should pay his fathers debts, and that as they are heires of their estates, so they might be heires of their debts.

IV. But in this similitude there is one, and that a notable difference, that is, when the debtor hath wasted the inheritance, and there is more in debt than in goods. the son may renounce the inheritance, and leave his fathers goods: But here this yeelding vp cannot be made; because to the guilt by the sinne of *Adam*, there commeth also the naturall depravation, and contagion; like as he that is borne of parents infected with leprosie, which contagion cannot be put off when they please.

V. Although these things are grounded upon the word of God, and the very rule of justice, yet they seeme to be charged, and followed with great commodities. First that in *Ezekiell*, Chap. 18. v. 20. doth offer it selfe; *The soule that sinneth shall die: The sonne shall not beare the iniquity of the father: Whereunto the law of God, Deut. 24. is consonant and agreeable; which law doth forbid children to be punished for the finnes of their parents. Why then doe we die for anothers sinne? Why is the sinne of Adam imputed*

to vs? Or is it credible, that he that forgives us our sinnes, will impute to any one anothers sins? What? that the punishment is greater than the sinne? For when wee sinned in *Adam* onely, in *potentia*, in power and possibility, yet we are punished in *actu*, in act: And that seemeth most cruell, that *Adam*, which sinned in act is saved, and for the same sinne many are damned, who sinned in *Adam* onely in power and possibility.

I answer the place in *Ezechiel* must be taken thus; the innocent sonne shall not beare the punishment of his fathers sinne: so when God saith in the law, that he will visit the iniquity of fathers vpon the children, he speaketh of children which walke in their fathers steps, and are partakers of the same fault: but the sonnes of *Adam* cannot be said to be innocent, as they which not onely sinned in *Adam*, as in the stock and roote of mankind, but also themselves are borne stained with the same depravation, and prone to the same sinne. Secondly, I say that that place in *Ezechiel* makes nothing to the present matter: for hee speaketh of the sinnes of the fathers, whose sinnes are personall, and who in sinning doe not sustaine the persons of their children: For *Arminius* is deceived, in setting downe the cause why those Infidels are reprobated, who have not refused the Gospell. viz. Because (saith he) they refused the grace of the Gospell in their parents, grandfathers, great-grandfathers, and their fathers, by which act they deserved that they should be forsaken by God: For I would have them shew me a solid and sound reason, why Infants haue not sinned against the grace of the Gospell in their parents, to whom the grace of the Gospell was offered, & by whom it was refused; seeing in *Adam* all his posterity sinned against the Law, and by it deserved punishment and forsaking. For the reason of the covenant of God is perpetuall, that children are comprehended in their Parents.

VI. Let therefore the Schoole and followers of *Arminius* learne the cause of this difference, and why the sinne of *Adam* should be imputed to his posteritie, but the sinnes of other fathers should not be imputed to their children. These therefore I say, to be the causes of this difference. 1. Because, by the sinne of *Adam*, we lost originall purity; but we have not lost it by the sinnes of our Grandfathers, or great-Grandfathers. 2. Because *Adam* received gifts, which as he had for himselfe, so hee should have conveyed them to his posterity, which seeing he lost, it iustly comes to passe that his posterity should be deprived of those gifts. But my Grandfather or great-Grandfather received no supernaturall gifts from God, which by an hereditary right they should derive to their posterity. 3. Then also the sinnes of my Grandfather and great-Grandfather were personall sinnes; neither did they in their sinning sustaine the persons of their posterity, which cannot be said of *Adam*. Surely I think that it cannot be said that *Ezekias* or *Iosias*, who were the posterity of *David*, did in *David* murther *Vrius*. 4. I will say somewhat more; *Adam* while he lived, committed many sinnes, yet I thinke that onely that first sinne of *Adam* was imputed to his posterity, because onely by this sinne he violated that covenant which was made with him, as with the author of mankind. 5. And if any one at this day is deprived of the light of the Gospell, because some of his ancestors a thousand yeeres since refused the Gospell, as *Arminius* thinks, there is no cause why on the other side, one may not be called effectually to salvation, because some one of his ancestors beleaved the Gospell. For why shall the infidelity of the great-Grandfather be imputed to the great-grandsonne, and his faith be not imputed? But that the faith of one is imputed to another, *Arminius* himselfe is not of opinion, when he saith out of *Habacuk* 2. *The iust shall live*

by his ~~owne~~ faith, and not by anothers : Nor because Adam beleeved the promise of his seed, that should break the Serpents head, is this his faith therefore imputed to any of his posterity. *Arnoldus* doth seeme to consent to this ; but I cannot be brought to thinke that the other sectaries doe beleeve the same. 6. To beleeve that any one is reprobated, because hee refused the Gospell in his great-grandfathers, or their Fathers, is plainly contrary to the opinion of Saint Paul, 2 Cor. 5. 10. where he saith, *that every one shall receive the things done in his body, whether it be good or evil* ; therefore not according to those things which he hath done in anothers body. 7. I let passe the absurdities, into which *Arminius* by this meanes would plunge himselfe. For it may come to passe, that ones Grandfather by the fathers side hath beleeved the Gospell, & his Grandfather by his mothers side hath refused the Gospell. It may come to passe that ones Grandfathers or great-grandfathers & so upward, part have beleeved, and part have not beleeved. I demand of which of them, in the purpose of God, shall respect be had ? Shall the faith of the one, or the infidelitie of the other be imputed to their posteritie ? Then also, as often as the Gospell is offred to any Nation or Citie, there is nothing so likely, as that some of those people were borne of Ancestors that were Infidels and that some of them were borne of faithfull Ancestors ; yet is the Gospell offred to all without any difference. Also it will come to passe that some one proceeding of faithfull Ancestors, may refuse the Gospell ; and on the other side, one proceeding of Infidels, may be converted. 8. And if one may be an Infidell by anothers infidelity, and may be said to have refused the Gospell in his Ancestors, because some one of his progenitors refused the Gospell a thousand yeares before, there will scarce be any of the godly, that after this manner hath not refused the Gospell. 9. But what

what will they say to this ? That it is found by experience, that the worst and most wicked progeny of very wicked Ancestors, have beene converted to the faith, and as the Apostle saith, *Rom. 5. 20. Where sinne abounded, there grace abounded.* What were the ancient Romans but thieves, depopulating and wasting the world, and a scourge in the hand of God ? What was Corinth, but the stewes of all Græcia, and the Mart or faire of most foule lusts ? yet neverthelesse, in those cities, God by the preaching of the Gospell, raised up most flourishing Churches, and there were very many in those dregges, which did belong to the election of God. 10. But if at any time the posterity is punished for the sinnes of their Ancestors, *Arminius* ought not to extend it to so many ages, seeing the law doth not extend the visitation of the iniquity of the fathers upon the children, beyond the third and fourth generation : And that because a man can scarce live so long, as to see his issue beyond the third or fourth generation : For therefore are children punished, their fathers beholding it, that grieve might thereby increase to their parents, and that the fathers might be punished by the miseries of the children ; which is a cause to me of suspecting, that this visitation, of the sinne of the fathers upon the children, ought to be understood of temporall, and not of eternall punishments.

VII. But to that which was said, that the punishment was greater than the sinne, because they which in *Adam* sinned onely in power, are for his sinne punished in act ; it is easie to answer : For wee so sinned in *Adam* in power, that also the sinne was in us in act : neither doe we onely beare the punishment of anothers sinne, but also of our owne : nor is it any marvaile, if God hath pardoned *Adam*, and doth not pardon many of his posterity, for *Adam*

36 *Of the propagation of the sinne of Adam:*
beleevd and repented, but these refuse the grace of
God offered, and persist in impenitency.

CHAP. X.

Of the propagation of the sinne of Adam to his posterity, where also of the traduction of the soule, and of sinne it selfe.

WE have already said that the sinne of *Adam* is conveyed to his posterity two manner of wayes; by Imputation, and Propagation: Of imputation it hath beene spoken; now we are to speake of Propagation.

I. That the sinne of *Adam* hath infected all mankinde with an hereditary depravation, and that this contagion hath farre spread it selfe, hath beene abundantly proved by those places, by which wee have declared that every man was conceived and borne in sinne. *As by one man, sinne entred into the world, and death by sinne: so death went over all, in whom all men sinned. Rom. 5.*

II. And if any one would exactly view the manner and circumstances of *Adams* sinne, he shall finde that in every man, the character, and no obscure Image, of that first sinne, is deeply impressed: for there is engrafted in euery man curiosity and desire of knowing those things which pertaine nothing to him: and also a distrustfull hesitation, and doubting of the word of God: And as *Adam* laid the fault upon his wife, and his wife upon the Serpent, so is it naturall to every man, to cover his fault with anothers fault: Also flight and trembling at the meeting of God, lying, dissembling, and a sence of undecent nakednesse, are in all men by nature, and are derived into posterity from that fountaine; and to these things we are not taught, but made, not instructed,
but

but infected : To these things, we doe not onely not need a master, but contrary to the teaching of masters, and to discipline, all stayes and barres being broken, wee returne to them, nature being conqueror.

III. As therefore the egges of the Aspe are justly broken, and Serpents new bred are justly killed, although they have yet poysoned none ; so infants are rightly obnoxious, and subject to punishments : For although they have not yet sinned in act, yet there is in them that contagious pestilence, and that naturall pronenesse to sinne.

IV. But hence ariseth a question hard to be dissolved, *to wit*, by what meanes sinne is traduced from parents to their posterity, and how mens soules may draw this depravation. For seeing all things that God doth, are good ; it is not credible nor likely, that God put Originall sinne into mens soules : For how should he punish those soules, which hee himselfe had corrupted ? And if he created the soule pure and just, but being included in the body, it is defiled with the contagion, other discommodities no whit lesse doe arise : For to include a pure and innocent soule in a stinking prison, and to thrust it, as it were, into a bridewell, that it might bee corrupted there, doth not seeme to agree with the justice and goodnesse of God.

V. Hereto is added also, that sin is the depravation of the soule, not of the body, for sinne is a spirituall thing, a vice of the will ; the body therefore cannot give that to the soule, which it hath not : And seeing the body doth not sinne, but when the soule doth use the body as an organ to sinne, *Rom. 6. 13.* it is manifest that sinne doth passe from the soule into the body, and not from the body into the soule ; to which thing, the very sinne of *Adam* is a cleere testimony to us : For *Adam* first sinned in will, before he stretched

58 *Of the propagation of the sinne of Adam.*

forth his hand to the forbidden Apple. *Calvin* saw this who in his first chapter of the second booke of his Institutions, hath these words: *This contagion hath not its cause in the substance of the flesh, or of the soule: but because it was so appointed by God, that what gifts he had bestowed upon the first man, he should have them, and also lose them both for himselfe and his.*

V I. Here is a way that is obscure and slippery, in which we must goe with wary steppes. I doe not propound to my selfe to satisfie them that are braine-sicke and wickedly accute: I will onely set downe those things which seeme to me to be agreeable to the word of God, and to reason; whercunto that the way may be made plaine, some things are to be spoken of the originall of the soule, and of the traduction of it.

V I I. *Origen*, following *Plato*, was of opinion that all soules were at first created together with the Angels, and afterwards put into bodies. This he disputes. *lib. 1. περὶ ἀρχῶν, Chap. 7.* *Tertullian* will have the soule to be conveyed with the seed, and the soule of the sonne, to be from the soule of the father, which is not to be marvelled at in him, who doth contend that the soule is the body, *lib. de anima, Chap. 5.* *Saint Ierome* in his Epistle to *Marcellina*, and *Anapsychia* doth witnesse, that the greater part of the west were of the same opinion. *Saint Austin* hath writ foure bookes of the originall of the soule, in which he leaveth this question undecided, neither dares hee rashly determine any thing: And his second booke of retractations, *Chap. 56.* doth witnesse, that he continued in that doubt to his death: Yet in his 157. Epistle, hee doth debate with *Tertullian*, and doth more incline to the contrary opinion.

V I I I. But we determine that the reasonable soule is infused into the embryo, but not, *ὅθεν οὐκ ἐκ τῆς μήτρας*, to come from without, as *Aristotle* would have it, *lib 2.*

Of the propagation of the sume of Adam. 59

de generat. animal. Cap. 3. But we thinke that it is formed, by God in the fruit, and in the rudiment of mans body, being led thereto by the authority of the Scripture, whereunto reason, and the nature of the soule it selfe doth agree.

I X. *Moses, Numb. 27. 16.* saith thus to God. *Let the Lord, the God of the spirits of all flesh, set a man over the Congregation.* And the Apostle to the *Hebrewes, Chap. 12. v. 9.* And if (saith hee) *we had fathers of our bodies, which corrected us, and we gave them reverence: Shall we not much rather be in subiection vnto the father of spirits and live?* It is not without consideration, that God by a peculiar elegie and stile, is called the father of spirits, that he might be opposed to the fathers of the flesh: for if the soule be by tradition, those that are fathers of the flesh, would also be the fathers of the spirits: Neither should God by this title be distinguished from the fathers of the flesh, if he wrought alike in both; and did not forme mens soules otherwise than their bodies.

X. Wherefore *Ecclesiastes, Chap. 12.* saith. *The body is dissolved to dust, and the spirit returneth to God that gave it,* which surely would not be aptly spoken, if God should give the spirit no otherwise than he gives the body. Certainly by that word of *returning* of the soule to God, *Salomon* doth insinuate that the soule came from God, and doth returne thither whence she had her originall, which cannot be said of the body.

XI. The conception of Christ, in the wombe of his mother, doth adde credit to this opinion. For seeing that, according to the flesh, he had not a father, it is plaine, that his soule was immediately created by God: And if it be necessary that thou maist be sonne of *Adam*, to have thy soule traducted by thy fathers seed, Christ could not be called the sonne of *Adam*, nor of *David*.

60 *Of the propagation of the sinne of Adam*

XII. It is unsavory which is brought out of the beginning of *Exodus*, to prove the traduction of the soule, *Seaventy soules came out of the loynes of Iacob*; for the propriety of the Hebrew, is well knowne: that by soules are understood persons.

XIII. Also reason it selfe doth agree with the word of God. 1. For the soule, which is something which is above nature, cannot be in a common condition generated with other naturall things. 2. Because it is immateriall, it cannot be brought forth by the power of any matter. 3. If the soule were not generated unlesse by the body, it could not be without the body, nor could it subsist by it selfe alone.

4. They that would have the soule to be traduced by the seed, doe drive themselves into straights, from which they cannot possible free themselves. For why should not the soule of the mother, be also traduced into the sonne? or if the soule of the sonne be traduced, as well from the soule of the mother, as of the father, it must needs be, that two soules doe grow together, and are mingled into one. 5. What will become of so much seed that is lost which either falls from them that sleep, or is unhoneestly lost, or being received into the wombe doth not come to conception? Will so many soules of men be lost; or shall they be choaked in the wombe? or shall they remaine alone without matter, seeing it is certaine that they belong not to the number of men? 6. Also it must need be, that either the whole soule of the father is traduced, & so the father shall be made soule-lesse; or else a portion and part of the soule; and so the soule shall be divisible. Neither can the whole soule be transmitted, as when light is kindled of light; for such a propagation is made, by the transmutation of the matter applyed vnto it; and so the applied matter of the begetting soule, should be turned

Of the propogation of the sinne of Adam. 61

turned into the soule. 7. If the definition of the soule ; laid downe by *Aristotle* (*Lib. 2. de anima, Cap. i.*) and euery where receiued be true, by which he defineth the soule to be, *the first act of the naturall organicall body, hauing life in power,* I doe not see how the rationall soule can enforme and shape the seed, in which there are no Organs.

XIV Neither is man therefore to be said not to beget man, although he doth not beget the soul, nor the soule be brought forth of the power of the seed; yet is it sufficient for the generation of man, that in generating, although he doth not give the whole substance, yet he doth giue the subsistence of the person, and doth not onely supply the matter of the infant, but doth also minister dispositions and aptitudes to receiue that forme by which man hath his being. For, seeing that by the testimony of the Scripture, the *Virgin Mary* is the mother of Christ, although the extraordinary power of the holy-Ghost perfected his conception ; who neede doubt to affirme, that commonly man doth beget man, seeing all naturall things are done by ordinary meanes and rules. These thornes being plucked vp, the way to know the manner of the traduction of sinne from parents to their children, is made playner.

XV. In the beginning, I think I have shewed by sure reasons, that sinne doth not passe from the body into the soule : And on the other side, that God put into the soule this inclination to sinne, it is a great wickednesse to beleeve. And yet that originall sinne was in the soule, God being unwilling, or being indifferent, and permitting it with an idle permission, cannot be spoken or beleeved without great offence: For seeing Originall sinne is the punishment of the sinne of *Adam*, he that saith that this punishment was inflicted onely by the permission of God, and not by his will, doth take away from God the office of a
judge;

62 *Of the propagation of the sinne of Adam.*

Judge; for Judges doe not punish by permitting, but by decreeing.

XVI. For the explication of this doctrine, we lay downe these six propositions and foundations of the truth.

First, Although we had not beene borne of *Adam*, yet because hee had receivd supernaturall good things, both in his owne and our name, seeing he lost them by his owne fault, wee are justly deprived of them: Even as among many brethren, one doth waste and consume that money to his owne and brothers losse, which he received in his owne and brothers name.

Secondly, God put into the soule these faculties, Understanding, Will, Sense, and Appetite, which are naturally carried to things that are obvious and knowne, and not to things that are unknowne and farre removed.

Thirdly Man cannot know and love supernaturall and divine things, without divine and supernaturall enlightning.

Fourthly, Neither could man use those things that are obvious and naturall, justly and conveniently, and to the glory of God, unlesse some supernaturall light did shine forth to him.

Fifthly, God hath put into every man, for his owne preservation, a love of himselfe, which love is naturally good; but doth then begin to be morally good, when it doth accord to, and help forward the love of God.

Sixthly, the manners of the minde, doe for the most part follow the temper of the body.

XVII. These things being laid downe, I say that God doth create the soules of men good, but destitute of heavenly gifts and supernaturall light, and that justly, because *Adam* lost those gifts for himselfe and his posterity, which he had received for himselfe.

himselfe and his posterity. Not to give supernaturall light to the minde, is not to put into the will, although perverseness of will doth afterwards follow the blindenesse of the minde. For the will being destitute of this light, and of the knowledge of supernaturall good things, cannot move it selfe to things unknowne, but onely to things that are present and knowne, such as are the pleasures of the body, riches, &c. Which although they be naturally good, yet they turne the will from the study and desire of supernaturall things. Then also selfe-love, which is naturally good and necessary, doth begin to be morally evill, because it doth invade that place which is due to the love of God. Hence is that pronenesse to evill, which is in that inordinate selfe-love, which supernaturall illumination doth not direct : which light God not giving to the soule, doth not therefore put sinne into it : No otherwise, than if one doth take away from the Traveller the light of the Sunne, by putting darkenesse betweene ; he doth not force the Traveller to straggle, nor doth turne him from the right way ; but onely he doth take away that, without which the right way cannot be knowne.

XVIII. The temper of the body doth increase this contagion : For it is found by experience, that sanguine men are bloody and libidinous, cholerick men are rash and angry, melancholik men are suspicious and stedfast in their purposes, deeply hiding their malice ; black and yeallow, choller are as sparks and tinder put to the appetite, by which it catcheth flames, and burnes : And according to the temper of the body, one laughes under the scourge, another weepes with a blow. The humours of the body therefore, are not causes, but provocations of sin ; neither doe they compell the will, but all are it ; nor doe they impresse sin on the soule, but doe put forward the sinfull soule, and there being many wayes

64 *Of the propogation of the sinne of Adam.*

open to sinne, they doe incline the soule hither rather than thither.

CHAP. XI.

whether the power of beleeving the Gospell is lost by the sinne of Adam.

I. **I**T is demanded, whether by the sinne of *Adam* we have lost the power of beleeving the Gospell; *Arminius*, that marvailous artificer of devising, doth deny it: For, that he might prove that God is bound to give to every man power of beleeving in Christ and obtaining faith, he doth contend, that *Adam* before his fall, had not power of beleeving in Christ, nor was it needfull for him; and therefore we could not loose in *Adam*, that which *Adam* himselfe had not. He saith also, that faith was not commanded by the law, and therefore *Adam* was not bound to faith, because onely the law was given to him; hee addeth also, that no man can beleeve, but he that is a sinner: And if *Adam* did not receive power whereby, if he fell he might rise againe, he did not receive power of beleeving the Gospell, by which we rise out of this fall.

II. Seeing these things tend thither, that *Arminius* might make away for himselfe to that impious and ungodly opinion, whereby he affirmes, that God is bound to give to all men power of beleeving, and that God is prepared to give faith to all men, if they themselves will: This question is of no small moment, nor to be perfunctoriously and lightly handled.

III. We therefore contend against *Arminius*, that mankinde by the sinne of *Adam*, together with their originall purity and righteousness, lost also the power of beleeving in Christ. For by the fall of *Adam*

Of the propagation of the sinne of Adam. 65

we lost the power of loving God, and of obeying him. Now faith doth include the love of God, and it is a certaine kinde of obedience.

I V. *Adam* indeed before his fall, was not bound to beleeve in Christ, because he was not declared to him, neither then was there need; but he was bound to beleeve every word of God, whatsoever should afterward be; this bond passed to his posteritie: but it had not passed, if *Adam* had not beene ryed to the like bond. So the Israelites in the time of *David*, were not bound to beleeve, *Jeremy* foretelling the instant captivity into Babylon, because *Jeremy* then was not, neither was it needfull for them to know this; and yet the Jewes in contemning the prophecie, of *Jeremy*, violated that law, by which the same people was held and bound in the time of *David*. Hee were a foole who would say, that he that hath lost his sight, hath not lost the power of seeing that house which was built foure yeares after: or that he that is blind by his owne fault, hath not lost the faculty of seeing the collyria or plaisters which the Physitian bringeth him some moneths after. Surely *Adam*, before his fall, had power of beleeving in Christ, after the same manner that he had then power of succouring and helping the sicke and miserable, although before the fall there was no misery, nor could there be. *Adam* was in the remote power to beleeve the Gospell, as a sound man is in the remote power to use the remedies of a disease that will or may come: But that he did not beleeve in Christ, it was not because it did exceed the power given him by God, but because it was not needfull. Finally, seeing *Adam* by his incredulity, lost the power of beleeving the word of God, it must needs be, that he lost also the power of beleeving that word, by which God was to bring a remedy to this evill.

V. In vaine doth *Arminius* thinke, that it is unaptly

66 *Of the propagation of the sinne of Adam.*

unaptly spoken, if it be said that *Adam* had power of beleeving when he had no need, which power was taken from him, when hee began to have need of it. For neither was the power of beleeving wanting to *Adam*, nor was it taken from him, but he willingly lost it, when he lost the power of obeying God: And God of his meere grace doth restore the same to whom he will, not because we will, but because he worketh in us that we will.

VI. But that is ridiculous which *Arnoldus*, cap. 14. doth say, that *Adam* before his fall, did not receive power, by which he might rise, if he should fall: For that power whereby men rise, after the fall, is not given before the fall, seeing the power is lost by the fall; but after the fall is repaired. There is no doubt, but that *Adam* before his fall, had strength whereby he might rise againe, if hee had not lost it by his fall. *Arnoldus* therefore thus speaks; as if I should say, that hee to whom God hath given sound and cleare eyes, hath not received power, by which he might see with those eyes after he is made blinde.

VII. Finally, as many as are the posterity of *Adam*, are bound to fulfill the law; this is naturall debt; and the law commands us to love God, and to obey him, and therefore to beleeve him speaking: Whensoever then Christ is preached, the doctrine of the Gospell, cannot be refused, but with the contempt of the Gospell, the law also is violated. But he to whom Christ was never preached, shall not be condemned, because he hath refused Christ, but he shall be judged by the law, which tyed him to beleeve in Christ, if Christ had bene preached to him.

VIII. And *Arnoldus* is plainly deceived when he doth affirme that the power whereby we beleeve God is one, and the power whereby they beleeve Christ is another; because, saith he, the word of the law, and the word of the Gospell differ in the whole generall;

Of the propagation of the sinne of Adam. 67

and are opposite; this thing fell inconsiderately from the acute man: Because white and black are opposite, is it therefore the property of one power to see white, and of another to see black? is it not the operation of the same faculty to know contraries? And yet I do not see how the Law and the Gospell can be said to be contrary, seeing the Law is the Schoole-master to Christ, and the Gospell doth minister the meanes, by which the law should be satisfied: Surely betwene the creditor and the surety, there is no discord. Christ came not that hee might abolish the law, but that hee might fulfill it. *Matthew* 5. 17. *Romanes* 3. 30.

IX. Out of these, it is easie to gather what is to be answered to that question, whereby it is demanded, whether the law doth command us to beleve in Christ: For this is even as one should demand whether the law of *Moses* commands the Prophet *Esay* to be beleved: It is plaine, that that is not expressly commanded by the law; for no man was bound to beleve *Esay* before he was borne: Yet I say it was commanded by the law implicitly, and by consequence, in as much as the law doth command obedience to be yeilded to God: And God is to be obeyed whether he speak to us immediatly, or by his messengers: The same, I thinke, may be said of Christ.

X. For of those things to which we are bound by the law, there are two kinds. Some things are due absolutely, by all men, and at all times; yea by them to whom the law, delivered by *Moses*, hath not beene made knowne, such as are to love God and our neighbour: For *Adam* was indued with the knowledge of these duties before the fall, and was bound to performe them in act: But there are some things, to the observation whereof, wee are then bound by the law of God, when they are commanded in act, and when the ability of knowing them is given us of God.

68 *Of the propagation of the sinne of Adam.*

God. Thus the Israelies in Ægypt were not bound to obey the commandement of the not gathering of Manna upon the Sabbath day, or of looking on the brasen Serpent, or of the passing over Jordan, which notwithstanding, if any had not obeyed when God commanded them, without doubt, they had justly borne the punishment of the breach of the law.

XI. But *Arnoldus* doth wrongfully say, that it is not spoken here of that generall power of beleeving every word of God; for of it, it is plainly spoken here, seeing that the power of beleeving in Christ, is comprehended in that generall power: No otherwise than the power of seeing, doth comprehend also the power of seeing the remedies for blindnesse, although those remedies are not present, neither is there any need of them before blindnesse.

XII. All these things pertaine thither, that it might appeare, that the power of beleeving, and of embracing the remedies which God offers in the Gospell, is lost by that naturall corruption which is derived into us from *Adam*: And therefore that *Arminius* doth erre, when he saith, that God is bound to give to all men power to beleeve in Christ, or that he is prepared to give faith to all. For, God is not bound to restore to man that which man lost by his owne fault; nor doth he deall unjustly, when he requireth of man, that which hee doth naturally owe,

XIII. *Arminius* is not constant to himselfe in this thing, and doth pluck up those things which hee laid downe: For he saith, that many nations have for many ages been deprived of the light of the Gospell, without which, yet there is no faith, and that for a punishment of the incredulity of their ancestors: He doth acknowledge, therefore, that God hath not given, nor was prepared to give to these nations, power of beleeving in Christ. Yea truly *Arminius*, in speaking

speaking thus, doth set downe the cause why God would not, and therefore was not prepared to give to people that, without which, faith cannot be. Was God prepared to give to the men of Tyre and Syden the power of beleeving, of whom Christ giveth this testimony, that they would have converted in Sackcloth and Ashes, if the word and his miracles had come to them? Doth he give power of beleeving to them whose hearts he hardeneth with his vnresistable will, as *Arminius* speakes? Could they beleeve of whom, it is spoken, *Iohn 12. 39. therefore they could not beleeve, because it is written, he hath blinded their eyes, and hath hardened their hearts?* doth he give power of beleeving to them whom, *Arminius* saith are called of God, by a meanes that is not congruent and agreeable, and by which he knoweth man will never be converted?

XIV. Here *Arminius* doth not obscurely accuse God of folly; for he will have God to be aduerse to himselfe, and to be prepared to doe that, which that it might not be done, he taketh an incongruent and disagreeable course; nay, like a Judge, hee sets lawes for God himselfe; for what else meane these words, *God is bound* to give the power of beleeving? Surely it seemes that *Arminius* doth binde God by this Law: neither will God have any reason for his justice, vnlesse *Arminius* supply to him the meanes, whereby he may avoid the crime of iniustice.

XV. And although that impotency and disability of beleeving be a punishment of the sin of Adam, yet he is not unjustly punished, who by this impotency hath refused the Gospell, because the same impotency or disability, which is a punishment, is also a fault, which I say, that it might appeare how improperly *Arno'dus* doth here use the examples of punishments which are not faults. *Is it equity* (saith he) *that to a Souldier that hath bene punished with the losse of his*

his eyes for not keeping good watch, the Generall should offer the pardon of some other fault, or should promise some other thing, with this condition, that he should watch more diligently, and then punish him, because that being blinde, he hath not watched : This example is not to the purpose ; for to be blinde is not a fault, neither is any man by a naturall obligation bound to see : It is otherwise with our impotency to beleeving. Besides, hee that is punished with the losse of his eyes, is sorrowfull, and doth heavily beare the losse of the light. But man therefore doth not beleeve, because he will not beleeve, and this impotency is voluntary.

CHAP. XII.

That God doth save those whom of his meere grace hee chose out of mankind corrupted and obnoxious to the curse. what Predestination is: The parts of it. That Arminius did not understand what the decree of Predestination is, and that he hath utterly taken away Election.

I. **S**EEING that by one man, sinne entred into the world, and death by sinne, and all men, without exception, are borne guilty of the curse ; it is certaine, that no man can be freed from the curse, but by the meere grace and favour of God : This grace he hath revealed to us in Christ, without whom there is no salvation : For he put on our nature, that by this meanes of his comming betweene, and as it were by this knot, man might be joyned with God ; and hee suffered death that he might satisfie for our sinnes, and so, reconciliation being made, wee might be restored to the title and degree of the sonnes of God.

II. This benefit, and saving grace, God doth declare to us by the Gospell, wherein that covenant of free

free grace, whereof Christ is the mediator and foundation, is propounded.

I I I. By this Gospell, eternall life is promised to those that beleeve in Christ : For as there is no salvation without Christ ; so without faith; Christ cannot be apprehended, nor can we come to the salvation appointed onely for the faithfull : For as the Apostle saith, *Heb. 11. Without faith it is impossible to please God* : I call faith, not that vaine trust whereby men sleepe in their vices, and their consciences are benumbed, while they have a good hope of the mercy of God ; but a lively faith, *which doth worke by charity, Gal. 5. 6.* which by that very meanes doth increase love, because it drives away feare.

I V. This faith man hath not of himselfe, neither is it a thing of mans free will, but the gift of God, and the effect of the holy Ghost, who doth draw men by a powerfull calling, and doth seale in mens hearts, and deeply presse in their consciences the promises of God, propounded in the Gospell.

V. All men have not this faith, as the Apostle saith, *2 Thes. 3.* for then all men should be converted and saved, but onely they whom *Paul* saith, *are called by the purpose of God, Rom. 8. 28.* and whom God of his meere good pleasure hath chosen to salvation.

VI. Faith is given by the meere good pleasure of God; neither is it given to the worthy, but it doth make them worthy when it is given: For God doth not find men good, but makes them so ; neither doth he foreknow any good in man, but that which hee himselfe shall doe : as hereafter shall more fully be taught.

V I I. This eternall, & therefore immutable decree of God, is called Predestination ; which is a part of the providence of God : For providence is called Predestination, when it doth apply it selfe to the salvation or condemnation of the reasonable creature ; and when it doth dispense and dispose the meanes by;

by which men come to salvation ; for that these things are governed by the divine will, and that God according to his good pleasure doth give to some, that which he doth deny to others, cannot be doubted : For though the Scripture were here silent, yet reason would cry out, that it is not likely, that God, who doth extend his care to all things, is negligent in this thing alone, which is the chiefest.

VIII. Furthermore, although there be a Predestination among the Angels, as Saint *Paul* witnesseth, who *1 Tim.* 5. 21. calleth the Angels *Elect*: Here we are to deale onely with the Predestination of men, as that which alone belongs to us.

IX. Predestination is therefore the decree, by which in the worke of our salvation, God hath from eternity determined what hee will doe with every man. Or thus : Predestination is the decree of God, by which, of the corrupted masse of mankind, hee hath decreed to save certaine men by Christ, and justly to punish the rest for their sinnes.

X. Of this Predestination there are two parts; the one is election, the other is rebrobation, where of the first doth necessarily lay downe the second : For, as often as some are chosen out of many, the rest are necessarily rebrobated : and some are preferred others being neglected.

XI. Of election, and of the *Elect*, there is often mention in the Scripture. *Many are called, but few are chosen, Matth. 20. 16.* God hath chosen us in Christ, before the foundations of the world were laid, *Ephes. 1. 4.* The purpose of God according to election doth stand, not of workes, but of him that calleth, *Rom. 9. 11.* There is a remnant according to the election of grace, *Rom. 11. 5.* False Christs and False Prophets shall arise, and shall shew signes and wonders to seduce, if it were possible, even the elect, *Mark. 13. 22.*

XII. On the other side, that some are reprobates, the

the Scripture doth witness, 1 Pet. 2. 8. which stumble at the word, being disobedient, whereunto also they were appointed. And Jude, v. 4. certaine men are crept in, *οις ημεν ορισται το τελευτησιον*, who were before of old ordained to this condemnation. Hitherto belongs that which is said Revel. 20. 15. That there is cast into the lake of fire, whosoever is not found written in the booke of life : Which booke is nothing else, but the Catalogue of the Elect, determined by the decree of God.

XIII. We have *Iacob* and *Eſau* for a notable example of this difference, of whom whileſt they were yet ſhut up in the wombe, before they had done either good or evill, God doth pronounce, *I have loved Iacob ; I have hated Eſau, Rom. 9.* Alſo the two Theeves crucified with Chriſt, *Two ſhall be in a bed, the one ſhall be received, and the other left, Luk 17. 34.* Not much unlike that which happened to *Pharaohs* Butler, and his chiefe Baker, who being ſhut up in the ſame priſon, the one was brought forth to honour, the other to puniſhment.

XIV. An example of this difference God hath shewed, not onely in *Abraham*, but also in his stock, which for no desert of theirs, hee preferred before other Nations, *when the most high divided to the Nations their inheritance, when he seperated the sonnes of Adam, the Lords portion was his people, Iacob was the lot of his inheritance, Deut. 32.* And lest any one should suppose that that was done for the vertue of that people fore-scene ; he thus speaketh to his people : *Vnderstand therefore, that the Lord thy God giveth thee not this good Land to possesse it, for thy righteousness, for thou art a stiffe-necked people, Deut. 9. 6.*

X V. And although Predestination doth comprehend reprobation; seeing that it is certaine, that the wicked are appointed to a certaine end, and to their deserved punishments: yet the Apostle; by the word *Predestination,*

Predestination, doth vnderstand onely *Election*, as *Rom. 8: Those that he predestinated, hee called, &c.* And *Ephes. 1. 5. Having predestinated us to the adoption of children.* Thomas, imitating this manner of speaking, doth thus define *Predestination. 1. Part. Sum. Quest. 23. Art 2. Predestination is the preparation to grace in the present, and to glory in the world to come.*

XVI. But when concerning this doctrine divers men thinke diversly; yet *Arminius* alone hath attained the nature of *Predestination* lesse than any other; and doth greatly stumble in the very entrance. He in his Theologicall disputations, *Disp. 13. The. 3.* saith that the *genus* and generall of *Predestination* is the decree, and that (saith he) *not the legall decree, according to which it is said, the men that doth them shal'l live in them: but the Evangelicall decree, which speaketh thus: This is the will of God, that everyone that seeth the son and beleeveth in him, should have life eternall.* And all the *Arminians* following him, doe comprehend the whole doctrine of *Predestination* in foure decrees: The first they will have to be that, whereby God decreed to send his sonne to redeeme mankind: The second, that whereby he decreed to give eternall life to them that beleeve: The third, that, whereby he decreed to give all men grace, and sufficient power to beleeve: The fourth, that, whereby he decreed to give salvation to these, and they particular men whom he fore-knew would beleeve, and would persevere in the faith; and as the links of a Chaine, they so knit these, that the latter decrees depend on the former, and by the former, the way is to the latter.

XVII. By these things it is plaine that *Arminius* did not understand what the decree of *Predestination* was: For the decree of *Predestination* is that, whereby God hath appointed what he will doe with us, and not what he would have us doe: Unto wardly therefore

fore doth *Arminius* place, among the decrees of God, that will of God, whereby he hath appointed those to be saved, who shall beleeeve, seeing that in this will the commandement of God is included : *Arminius* himselfe in the same place doth comprehend Predestination under providence, and doth make predestination a *species*, or part of providence : If therefore that speech, *hee that beleeveth shall be saved*, is not the decree of providence, certainly it will not be the decree of predestination; seeing Predestination is no other thing than providence, restrained to the salvation or reprobation of men. This doth plainly appeare from thence, that *Arminius* doth oppose this decree, which hee calls Evangelicall, to the legall decree, by which it is said, *He that shall do these things shall live in them* ; which is manifestly, not the decree of providence, but the rule of justice : And if not this, then certainly not the other, seeing the rules of the Gospell doe no more belong to the providence of God, and therefore not to predestination, than the rules of the Law.

XVIII. Therefore of those foure decrees, the second is to be wiped out, and a place to be appointed for it in the doctrine of the Gospell, and not in the eternall decree and secret predestination. And so of those foure links, the second being taken away, the whole chaine is broken, and as it were, one pin being drawne out, the whole joyning together of that frame is loosed and dissolved.

XIX. Nay what ? that *Arminius* doth altogether overthrow Election, and make it to be a thing onely of name ? For he doth deny, that the number of the Elect is determined by the decree of God ; whence it comes to passe, that no man at all is elected : For if the salvation of severall men were determined by the decree of God, it would also be determined, that this or that man were of the number, and so of severall

men, the whole summe would be certainly & determinately finished: But if the number of the elect, be not fore-determined, by the certaine decree of God, the Booke of life containing the number of them that are to be saved, *Revel. 20.* and the number of the brethren not yet fulfilled, *Revel. 6. 11.* and whatsoever the Scripture saith of the sheepe that were given to Christ, even before their conversion, must needs vanish away.

XX. And when *Arminius*, will have all men to be elected by a conditionall election; that is, so they will beleieve, and by their free-will, rightly use the grace which is offered them: he doth lay downe an election which is not an election, because it is equally extended to all: He doth not elect, that doth not prefer some before others. What > that by this generall election, *Simon Magus* and *Simon Peter* were equally elected? and the election is extended to *Judas* and *Pharaoh*.

XXI. But that is the most dangerous that *Arminius* doth make the election of severall men to come after faith, and so doth make the election of God to depend on mans free-will: Whence it comes to passe, that the salvation of man is a thing meerely contingent and not necessary, because it depends upon a thing that is contingent and mutable, *to wit*, upon mans will. For although God doth certainly fore-know those contingent casuall things, which are to be after; yet is not therefore the election or salvation of man necessary, for a thing is not therefore certaine, because it is certainly fore-knowne. And because election, is not an act of the foreknowledge of God, but of his will; the execution whereof (if wee may give credit to *Arminius*) doth depend on the fulfilling of the condition, which may be hindred by man: For the Schoole and followers of *Arminius*, are of opinion, than every man hath power of beleieving, and that God is bound to give to all men

men power of fulfilling the condition of the second covenant, and that the grace of God is but the cause in part of faith, and that it is not begot in man by the grace of God alone.

XXII. So while the *Arminians* will have every particular person to be elected by God, for faith fore-seene; that is, that they are certainly appointed to salvation whom God fore-seeth will come, when they shall be called, and will persevere, they doe plainly deny them to be elected: For to receive all that come is not to elect or choose; for although the *Arminians* will have both precedent and concomitant grace to be given by God, yet they will have it in the power of mans free will, to refuse grace, or not to refuse it. Surely *Arminius* would have God to predestinate those to salvation, whom he from eternity fore-saw would by their owne free-will use aright his grace. But I deny that this can be called Election, seeing it is rather a decree of admitting those that will come to Christ, when they might not come: who (if *Arminius* doctrine get place) doe first choose God and apply themselves to him, before they be appointed to salvation by God.

XXIII. I let passe, that *Arminius* will have particular men so to be elected for faith fore-seene, that they belong to the election, not whom he hath decreed, but whom hee hath fore-seene will persevere in the faith untill death. Whence it comes, that God electeth none, unlesse he be considered as dead, or else in the very point betwene life and death; which if it be true, *Arminius* doth say amisse, when he saith, that beleevvers are elected: for he should say, that they are elected, who cease to beleve.

XXIV. Adde to this, that new and prodigious opinion of the *Arminians*, whereby they thinke that reprobates may be saved, and those which are elect may be damned, not as they are the reprobate or the

elect, but as they are indued with power to beleeve, and to come to salvation. But if he which is a reprobate by the decree of God, may be saved, and hee which is elected may be damned, it is plaine, that Predestination is not the decree of God, but a thing onely in title, and a floting will, or meere and bare fore-knowledge; the certainty whereof doth depend upon the fore-seeing of an uncertaine thing, to wit, mans free-will. Who, I pray, would endure a man speaking thus? *I am indeed a reprobate, but I can effect that I should be saved; or, I am elected, but it is in my power to effect that I should be reprobated.*

XXV. If therefore the certainty of election should be made to depend upon mans will, it might come to passe, that no man should beleeve in Christ, and so Christ had died in vaine.

XXVI. But by that series and order of the foure decrees, whereby Christ is appointed to death, before God had determined who should be saved; Christ is made the head of the Church, without any certaine members, which is meere dotage: For Christ is fained to be given to be the head of the Church, without the certaine will of God, what should afterward be his body. Yea, by the doctrine of the *Arminians*, it may come to passe, that Christ should be a head without a body, and the Church should be none at all, for they thinke that there is none of the elect which may not be damned.

XXVII. This also is not to be omitted, that the *Arminians*, to the end they might maintaine that concatenation, or linking together of the foure decrees, doe affirme, that Christ died, not for the faithfull, but for all men indistinctly; not more for *Peter*, than for *Iudas*; and that Christ in his death, had not determined whom he would save by his death; yea, that when Christ dyed, election had no place, because

because election is a thing after the death of Christ.

XXVIII. The example of *Caiaphas* and of *Judas*, is here of speciall weight: For by the doctrine of *Arminius*, God electeth all men under this condition, that they beleeve in the death of Christ. I demand therefore, whether God chose *Caiaphas* and *Judas* to salvation, under this condition, that they should beleeve in the death of Christ? This surely cannot be said; because God had decreed to use the wickednesse of *Caiaphas* and *Judas* to deliver Christ to death. How could they be elected to salvation, under the condition of beleeving in the death of Christ, who were appointed to that very thing, that by their incredulity and wickednesse, Christ might be delivered to death? But wee onely touch these things cursorily and by the way, they are to be expounded more exactly in their place.

CHAP. XIII.

Of the Object of Predestination, that is, whether God predestinating, considereth a man as fallen, or as not fallen.

Although God hath elected to salvation, these men rather than others, for no other cause, than that it so seemed good to him, nor is the cause of this difference to be sought in man; yet what is the object of Predestination, that is, whether God electing or reprobating men, hath considered them as fallen and sinners, or as not fallen, but as men in the Masse, not corrupted, it may be doubted. The Pastors of the *Valacrian* Churches, strong maintainers of the truth, in their most exact Epistle, the copy whereof they have sent to us, doe profess that they thinke that God considered those men which hee did elect, and which hee did passe by, as

fallen in *Adam* and dead in sinnes : All the ancients thinke so, to none of whom (as farre as I know) it ever came in their minde to say that God reprobated men without the beholding of sinne. I see that of the same opinion is *Calvin, Zanchy, Melancthon, Bucer, Musculus, Pareus*, famous lights in this age of the Church, out of whose writings, I have added some gathered sentences at the end of this worke, lest they should stay the hastening reader, and should breake off the thread of the disputation begun against the *Arminians*: The confession of the churches of France doth keepe it selfe within these limits, in the twelfth Article, where out of the ninth Chapter to the *Romanes*, and other places of Scripture, Election and Reprobation is proved to be out of the corrupt masse. The reverend *Synod of Dordt* (then which for many ages there hath beene none more famous, nor more holy) hath allowed this opinion : I doe not see what can be opposed to so great authority. A holy assembly gathered together out of divers parts of the Christian world, hath prudently seene and discerned, that this opinion is not onely more modest, and more safe, but also that it is most fit to put back the objections of these innovators, which doe impudently triumph in this matter : Thus are their frames dissolved, and their sinnewes are cut from them; for Reprobation without the beholding of sinne being taken away, which they assaile with all their forces, they beat the ayre, neither have they any thing that they should strike at : the causes by which our confession, and also the reverend Synod is led, that they thought it fit for them to rest in the Predestination, wherein man is considered as fallen, I suppose be these :

I. First, that Phrase of Scripture which calleth the Elect, *the vessels of mercy*, offers it selfe : Now there is no place for mercy unlesse towards the miserable

miserable. He cannot be elected to the salvation, to be obtained by Christ, unlesse he be considered as one that hath need of a redeemer : And seeing that the appointment to an end, doth include the meanes by which that end is come by, and the meanes to salvation is the remission of finnes, nor is there remission of finnes without sinne, it is plaine that they are appointed to salvation, who are considered as sinners.

I I. Neither could God, with the preservation of his justice, punish those men whom he considered without sin, for God doth not punish the guilties : Damnation is an act of the justice of God, which justice cannot stand, or agree with it selfe, if innocent man for no fault be appointed to that desertion, and forsaking, which eternall destruction must necessarily follow ; or if God had determined to destroy men, before he did determine to create them.

I I I. Then as God doth not condemne, unlesse it be for sin ; so it is certaine that hee is not willing to condemne, unlesse it be for sinne : But to reprobate men, and to be willing to condemne, are the same thing, even as to elect and to be willing to save, is the same thing : Therefore God doth not reprobate unlesse it be for sinne.

I V. Furthermore it cannot be denied, but that reprobation or rejection of the creature from God, is the greatest punishment which can be inflicted on the reasonable creature, because eternall torments doe necessarily follow it, which if we get to be granted ; it will thence follow, that it is not the part of infinite goodnesse and highest justice to forsake his owne creature, and that not because he hath sinned, but because it so seemed good to God, that he might seeke matter for his glory out of the desertion, and forsaking of the soule which hee created. Can the father, who knoweth that the happinesse of his sonne depends on him, without the crime of cruelty, and

want of naturall affection, forsake his sonne that is innocent, and found guilty of no wickednesse, especially if by this forsaking, his sonne should fall into eternall torments, and by it be made not onely most miserable, but also most wicked?

V. Neither should God deale justly, if he should give more evill to the creature, by infinite parts, than he hath given good: To which, when he had given *esse*, a being, a while after, without any fault of it, he gave it, *male esse*, an evill and miserable being, for ever. Indeed if God should onely take away that he hath given, and should bring the creature to nothing, there were no cause at all of complaining: But to give an infinite evill to that creature, to whom he gave a finite good, and to create man to that end onely that he might destroy him, that out of this destruction he might get glory to himselfe, the goodnesse and justice of God abhorreth.

VI. Yet this is the most grievous thing, that by this, either reprobation or desertion of man, being considered without sin, the innocent is made not onely most miserable, but even most wicked: For the aversion and turning away of the will, doth necessarily follow the denying of the spirit of God; and seeing according to this opinion, God hated man, that was made by him, before man hated God, it cannot come to passe, but that the hatred of God, whereby he hates man, by the same opinion, should be made the cause of that hatred whereby man hates God, and so God should be made the author of sinne.

VII. And if God hated *Isa*, being considered in the uncorruptible masse, as not a sinner, it must needs be, that God hates the innocent creature; and hatred in God, although it is not an humane affection, nor a perturbation, yet it is a sure and certaine will of punishing, and punishment cannot be just, if it be without offence; neither can a
man

man be justly punished, unless he be considered as a sinner.

VIII. If any man should say that God is obnoxious, or subject to no lawes, and therefore his actions are not rightly examined, according to the rule of justice, seeing he is tyed to no rules : I will answer, that the nature of God, is more mighty than any law : That naturall perfection, by which it is impossible that God should lie, or that he should sinne ; is also the cause, why he could not hate his guiltlesse creature, or appoint man to eternall torments, for no fault of his : Yea if these things were true, it were the part of a wise man to suppress these things, not to move this anagyris or offensive matter, and rather to command silence or ignorance to themselves, than to breake into these secrets, which being declared, doe cast in scruples and doubts, and yeeld occasion to the adversaries, of defaming the true religion, and by which, no man is made fitter to the duties of a Christian, or of a civill man, or to any part of piety.

IX. He could not escape which should say, that by reprobation, men are not appointed to damnation, but onely are passed by, or not elected. Thus they seeke gentler words, that by them the same thing might be said ; for it is all one, whether God doth appoint a man to damnation, or doth that, from which damnation must necessarily follow. Whosoever God doth not elect, whether hee be said to be omitted and passed by, or to be reprobated, hee is alwaies excluded from the grace of God, damnation doth certainly follow this excluding ; because without the grace of election, there is no salvation. For seeing it is manifest to all, that men by election, are appointed to salvation, I would have it told mee, to what they that are not elected, but passed by, are appointed : Surely if election doth appoint men to

E 5 salvation.

salvation, it is plaine, that by reprobation, which is called *omission* or passing by, the rest are excluded from salvation, and appointed to destruction.

X. And if God have appointed the innocent creature to destruction, it must needs be, that hee hath appointed it to sinne, without which, there can be no just destruction, and so God would be the impulsive and moving cause of sinne: Neither could man justly be punished for that sinne, to which he is eyther precisely appointed, or compelled by the will of God.

XI. That the decrees of God are eternall, and that he hath fore-knowne all things from eternity, doth not hinder this opinion, which doth maintaine, God in election and reprobation, to have considered man as fallen, before he considered him as condemned: For although the decrees of God are certaine, yet there is some order among them; as the eternall decree of overthrowing the world by fire, was in order after the decree of creating the world: So although God, from eternity, had appointed the wicked to punishment, yet nothing hinders but that the consideration, whereby hee considered men as sinners, should be in order before that whereby he considered men as reprobate, or appointed to punishment.

XII. Neither doth it follow of the opinion of the reverend Synod, and the confession of our Churches, by which man fallen is the object of predestination, that God created man to an uncertaine end, or to have missed of that end which he propounded to himselfe. The last end, propounded to God, was the illustration, and setting forth of his glory, by the manifestation of his goodnesse and justice; that hee might come to this end, hee decreed to create man just, bur mutable and free: The fore-knowledge of the fall of man doth follow this decree, not in time, but

but in order, and election and reprobation doth in order follow this fore-knowledge.

XIII. They are very farre from the truth, which would have God, in electing and reprobating, to have considered man as not created ; for they doe as much as if they should say, that God considered man as nothing, and therefore as not man. Surely in that very thing, that they call him a man, they call him somewhat ; but to consider something as nothing is a thing well-nigh a dreame : He that will save or punish a man, must necessarily, first have willed him to be a man : For if God had appointed man to punishment before he had appointed to create him, he should so doe, as if any one should determine to beat his children, before he hath determined to beget them.

XIV. Finally, seeing the first act of his omnipotency was busied about nothing, it must needs be that it went before the act of his mercy or justice, which cannot be busied but about something that hath being.

XV. They say the same thing in other words, which would have God in predestinating to have considered man, as one that might be created and might fall : For he which saith he might be created, saith he was not yet created ; and he that saith hee might fall, saith that he had not fallen, but that to other inconveniences, they adde this increase, that they put a power and potentiall faculty in that thing which is nothing. In God indeed there was the active power of creating the world, before he created it : But there was not in the world the passive power for creating, before it was created : So neither could there be power for the creation, or for the fall, in man being not created, and it is plainly contrary to reason, that of him which is not, it should be said that he may fall. Then also if God elected man that
might

might be created, what doth hinder that it may not be said, that he elected some whom he never would create ? For these also may be created ; but if God elected those whom he presupposed he would create, the will of creating must needs goe before the election.

CHAP. XIV.

That the Apostle Saint Paul, in the ninth to the Romans, by the word Masse, understood the corrupted Masse.

I **S**aint Paul keeps himselfe within these limits, in the ninth chapter to the Romans, where hee speaketh more fully, and more exactly of the election and reprobation, than any where else. For if he had written with a beame of the Sunne, it could not more cleerly appeare, that he speakes of the corrupted masse, and of the will of God, by which of sinfull men, one is chosen, and the other reprobated.

II. The scope of the Apostle, is to beat back the vaine confidence of the Jewes, who boasted in the law, and in the righteousnesse of their workes, to whom it did seeme an absurd and impossible thing, that the Israelites, or the greater part of them, fell from the covenant of God, and were not reckoned among the sonnes of God. That he might pull this scruple out of their mindes, and might wash away this pride ; he fetcheth the matter from the very originall, and doth deny that carnall propagation, or the righteousnesse of workes, is the cause why any one is to be reckoned the sonne of *Abraham*, but the good pleasure of God, and the free election of grace, by which God, of the issue of *Abraham*, chose whom he would, and whom he would hee rejected ; hath mercy of whom he would, and whom he would hee hardned ; and of the same masse, hath prepared some vessels

vessels for honour, and hath patiently endured the vessels prepared for destruction. To which purpose he bringeth two paire of examples, *Isaac* and *Ishmael*, *Jacob* and *Esau*; and he doth lay downe *Isaac* and *Jacob*, as sonnes of the promise, and examples of the free election of grace; but *Ishmael* and *Esau*, as examples of rejection: And he doth seeme of purpose to adde the example of *Esau* and *Jacob* for a *prolepsis*, or prevention of an objection. For the Iewes might except, that therefore the difference was betweene *Isaac* and *Ishmael*, because the one was of the servant, the other of the free woman: Then also because when *Isaac* was born, *Ishmael* already had shewed the signes of an evill disposition, and had done those things for which he ought to be excluded from the covenant. The Apostle doth firly prevent this objection, by the example of *Jacob* and *Esau*, who both were the sonnes of the free woman, and neither of them had done any good or evill, yet God loved the one, and hated the other.

III. All these things are brought by the Apostle, that he might teach in what respect God chose some of the Iewes, and reprobated others, although they were putt up with the opinion of legall righteousness: This nation seeing it was impure and corrupt, it could not be compared to the pure masses: And the Apostle should plainly speake besides the matter, if he should use the example of the undefiled masse, to teach how God out of a corrupted nation chose some, and reprobated others.

IV. The examples of *Jacob* and *Esau* doe convince and prove the same thing, of whom when they were in the wombe, and had done neither good nor evill, God doth pronounce, that he loved *Jacob*, that hee hated *Esau*. Now God could not consider these twins in the wombe, but he must consider them such as they were: and they were corrupted and defiled with
original

Originall sinne. Surely he cannot be said to be preferred before the other, because he was better, when he was in the womb, seeing neither of them had done good or evill. This is that with which *S. Paul* doth stoppe the mouth of these questionists, and will not have any to plead against God, or answer him againe ; seeing there is no cause but the meere good pleasure of God, why, of two that were equally evill, he preferred the one before the other.

V. Neither is there any small force in these words ; *I have hated* : for God could not hate the creature whom he considered as pure and void of sinne.

VI. It is no light thing that he so describeth the elect, *to wit*, that they are they *whom God will have mercy on*. ver. 18. whence also, ver. 23. they are called *the vessels of mercy* : for mercy presupposeth misery. They force the words of the Apostle, who by *misereri*, to have mercy, understand simply *benefacere*, to doe well. I should doubt and make conscience to affirme, that God had had mercy on Christ as man, on whom yet he hath bestowed more gifts, than on any other creature.

VII. There is great weight also in the word *hardning* : he *hardneth* (saith the Apostle) *whom he will*. As by those on whom God will have mercy, the Elect are understood ; so by them that are hardened, the reprobate are understood : And to thinke that God determined to harden that man, whom he considereth as pure, and as in the incorrupted estate, is great wickednesse, and contumelious against the justice of God : By this meanes God should not onely punish the innocent, but also deprave and corrupt the guiltlesse. For obduration and hardning is a *species* and kind of punishment, and therefore after sinne ; God hardneth none, but he who is already hard ; so he so he hardened *Pharaoh*, he being already stubbornne, and prone to rebell of his owne disposition.

VIII. Neither

VI. I. Neither is there need of much wit to perceive, that *Pharaoh* is no fit example of reprobation, out of the incorrupted Masse, and of a man considered without sinne.

I X. It is also greatly to be observed, that the Apostle speaking of reprobates, doth say that they are vessels, *κατηρτισμένα εἰς ἀπώλειαν* fitted, or prepared, to destruction: He doth not say, that God prepared or fitted them, lest he should seeme to say that God put sinne in them, by which they might be prepared to destruction; but when he speaketh of the elect, having turned his speech, saith, that God prepared them for glory, which God doth, by giving them the Spirit, and faith. It is not without consideration that the Apostle would not after the same manner speak in both places, *viz.* because God found some vessels fitted to destruction, but made others vessels appointed to glory, and that by having mercy on them.

X. Saint *Austen* is expresse to this purpose: For in six hundred places, either explaining or touching this place of Saint *Paul*, hee doth understand by the name Masse, the Masse corrupted and polluted with sinne. So *Epist.* 105. *Because that whole Masse is justly condemned, justice hath given that contumely and disgrace that is due, and grace doth give that honour which is not due:* and in the same Epistle, *The universall Masse is justly condemned of sinne: and a little after, If they are the vessels of wrath, which are made for that destruction which is duly given to them, let them impute this to themselves; because they are made of that Masse, which for the sinne of one man, is justly and deservedly condemned of God.* He doth repeat the same thing, *Epist.* 106. and *Encherid.* Cap. 98. 99. and 107. where he calleth it the Masse of destruction: See also the 2. lib. against the two Epistles of the Pelagians, cap. 7. and lib. 5. against *Iul.* 27, cap. 3. Neither did
ever

ever any among the ancient, thinke that *Paul* speaks of the sound, and not corrupted Masse.

C H A P. XV.

That Arminius doth willingly darken the words of the Apostle, which are cleare and expresse.

A*rminius* with a carefull subtilty, but with an unhappy successe, hath written a Treatise upon the ninth Chapter to the *Romans*; for he doth torment the Apostle, and doth, as it were with wracks, draw from him against his will, what things he thinks may make for the patronage of his error of Election for faith fore-scene.

I. He saines that the Apostles minde is to teach, that they onely of the Iewes were to be reckoned the sonnes of *Abraham*, who letting passe justification by the law, doe follow after righteousness and faith, and the purpose, according to Election, he denyeth to be the decree of the Election of severall men, but the generall and conditionall decree of saving all, who were to beleeve: By which decree *Arminius* will have all men to be elected conditionally, which surely is no election, seeing election is not, but of severall men, who are cholen out of the multitude, others being rejected.

I I. I confesse indeed, that the doctrine of Election by free grace, doth make the way to the doctrine of righteousness, by faith; yet all this dispute of *Saint Paul* concerning election, which reacheth from the sixt verse to the thirteenth, doth not deale of justification by faith, neither would the Apostle prove in this place, that man is justified by faith, or that God doth elect those which apprehend Christ by faith: But by the doctrine of election, doth frame to him.

himselfe an entrance, to the treatise of justification by faith, which afterwards he addes. He would here prove this one thing, that man is not truly the son of the promise by the workes of the law, but by the election of free grace, and by the mercy of God; for it is manifest, that here workes are not opposed to faith, but to election, and to God calling. So Verse the 11. he doth not say, *not by workes, but by faith*; but he saith, *not by workes, but by him that calleth*. So Verse 16. when he had said, *It is not of him that willett, nor of him that runneth*; hee doth not adde, *but of him that beleeueth*: What then? *but of God that sheweth mercy*.

III. For when it is spoken of the cause, why, of two that are equally conceived in sinne (such as were *Esau* and *Iacob*,) God should preferre the one afore the other, the onely mercy of God, and the election by grace, is to be considered, and not faith, which is not the cause, but the effect of our election, neither doth it goe before election, but followeth it. So Saint Paul 1 Cor. 7. 25. saith, *that he obtained mercy from God to be faithfull, and not because he was after to be so*. Wherefore Saint Paul in all this speech wherein hee speakes of the cause of the difference which God makes betweene two that were by nature alike, makes no mention of faith: But this Treatise being finished, he doth descend, vese 30. to the righteousnesse of faith, as to the fruit which doth follow election.

IV. But *Arminius* for the safegard of his cause, doth change the words of Saint Paul, and doth thrust in something of his owne: For in the place of that which Saint Paul saith, *not of workes, but of him that calleth*, he doth substitute these his words, feigned by himselfe; *not of worke, but of faith, whereby God calling should be obeyed*: when notwithstanding in all that disputation which dealeth concerning election, there is no mention

mention made of faith, neither doth the least stepp thereof appeare.

V. It is mervailous, how much *Arminius* doth abuse the examples of *Isaac* and *Ishmael*, and also of *Iacob* and *Esau* : He doth contend, that they are here propounded, not as examples, but as types of them who followed after righteousness by workes, not by faith. Certainly there must be some agreement betweene the type, and the thing signified by the type. But who ever heard it said, that *Ishmael* would have beene justified by the workes of the Law, and not by faith ? seeing at that time the law was not given, neither were these differences of justification by the law, and by faith knowne ; neither is it credible, that *Ishmael* ever thought of or regarded these things : Therefore *Arminius* doth as much as if *Nimrod* should be made a type of the Pharisaicall righteousness. Can the night be a type of the light ? or can *Esau*, whom the Apostle, *Heb.* 12. 16. calleth prophane, and therefore also a dispiser of the Law, be a type of them, who being set on fire with the zeale of the Law, would be justified by their works ? But it is worth the labour to heare, why he would have *Esau* be a type of the sons of the flesh, & of them which affect righteousness by workes. Because (saith he) he was first borne. O acutely spoken ! He should have said, because he was red, or because he was a hunter : I am ashamed to refute these things ; and yet in these figments and forgeries, the good man doth place the chiefe safeguard of his doctrine of election, for faith fore-seene.

VI. Then also see how licentiously he mocks the Apostle : For when he layeth downe *Ishmael* and *Esau*, not as examples of rejection, by the secret counsell of God but as a type, having no agreement with the thing signified ; he doth so use these names, as Logicians use *Socrates*, or Lawyers *Titius* and *Mavius*, for any other man.

VII. But

VII. But if we exactly weigh, what it is to have hated man, being yet in the wombe, before he hath done good or evill; we shall easily see, that *Eſau* is not onely laid downe here as a type, but also as an example, to whom indeed these things agreed, although he were not used for a type: For *Malachy*, from whence these words are taken, doth not lay downe *Eſau* as a type, but as an example.

But how that which is said, that God hated *Eſau*, being yet in the wombe, before he had committed any evill, may be drawne to *Arminius* his purpose, and belong to the type of those who will be justified by faith, hee hath seene, surely I doe not see.

VIII. *Paul* addeth *what shall we say then? is there unrighteousnesse with God?* The sence is plaine, and depending on those things that went before: He had laid downe two twins of like condition and nature, neither better than the other, whereof yet God loves the one, and hates the other, and had brought the meere will of God, *who hath mercy on whom he will*, to be the cause of this difference, and not the foreseeing of any verture in the one. Hence is bred an objection: whether God be unjust, who giveth unlike things to them that are alike; and why he hath not mercy on both? What saith *Arminius* here? Why, hee takes these things, as if *Paul* demanded whether there is injustice with God, who excludes those from the covenant, who would be justified by the Law, which he himselfe made, and who would have them that beleeve in Christ, to be justified. This is a bold conjecture, whereof there is no step nor mention in that which went before. But if it be lawfull for any one to mingle and adde to the Scripture so many things out of his owne wit, there is nothing so absurd or impious, which may not be proved out of the Scripture. What? that there is no colour nor reason for this here? for what shew is there here of injustice
in

in God ? or who is so mad that he will expostulate with God, because he will justify by faith in Christ, and absolve them that are guilty of the breach of the law ? Truly whosoever doth marvaile or demand, why it seemes good to God to save sinners by faith in Christ, doth not require justice in God, but doth peere into the secrets of Gods wisdom. And if this had beene the Apostles minde, which *Arminius* doth faine to him, it had beene easie to answer, that God is not therefore unjust, who doth save them that beleeve, and doth supply a better righteousness, to them who cannot be justified by the Law, of the breach whereof they are guilty ; or in place of the covenant of the law, which by sinne is made void, doth set another, by which man might be saved. Saint Paul answers no such thing, but doth bring in God himselfe, answering thus ; *I will have mercy on whom I will have mercy, & I will have compassion on whom I will have compassion* : which words doe not speake of justification by faith, but of the free election of God, whereby of two men alike conceived in sinne, and alike guilty, one is preferred before the other : Saint Paul doth not say, that because the law is violated therefore there is need of mercy ; but he doth bring the cause of this difference betweene those that are equall by nature ; *I will have mercy on whom I will have mercy* : According to *Arminius*, he should have said, *I will have mercy by what meanes I will, and I will make such a covenant as shall please my selfe*. For he will have God not to speake of the election of severall men, but of the manner, which it pleaseth God to choose to exercise his mercy : As if he had said, *I will have mercy as I will* ; and not, *I will have mercy, cujus volo, on whom I will* : Surely this word *Cujus*, of whom, doth put this question to flight, and doth make dull the weake wit of *Arminius* ; for this word marketh out particular persons,

persons, and not the manner whereby God doth exercise his mercy towards them: For he that asked the question; *What shall we say then, is there injustice with God?* moved the doubt concerning the hardning and rejection of particular men, and not concerning the manner by which it seemed good to God to save men, or to have mercy on them.

IX. And these words, *I will have mercy on whom I will have mercy, and, it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy:* By which salvation and election is expressly ascribed to the good pleasure of God, *Arminius* doth darken and obscure them; for he thus interpreteth them: *It is not of him that willeth, that is, righteousness is not:* But in the former verses, it is not spoken of righteousness, but of election: Also those words, *I will have mercy, on whom I will have mercy,* are taken out of *Exodus, Chap. 33. v. 19.* where it is spoken of salvation, not of righteousness: But grant that it is here spoken of righteousness; will it not hence follow that faith is not of him that willeth, and therefore neither salvation? for salvation is by righteousness, and righteousness is by faith.

X. The obstinacy and affected stupidity of these sectaries, doth marvellously bewray it selfe in one thing. *Paul* bringeth in the demander thus speaking, *Why doth he yet complaine? for who hath resisted his will?* By which words it doth manifestly appeare, that in this Chapter it is spoken of the will of God, which cannot be resisted, and that *Arminius* is willingly blinde, while he affirmeth that it is here spoken of the antecedent will of God, which hee thinkes may be resisted.

XI. What? That *Arminius* doth secretly accuse Saint *Paul* of stupid dulnesse, or of preposterous and needlesse modesty: for what need was there in the businesse of the election and reprobation of severall persons,

persons, to stop the mouth of demanders, by saying, *O man, what art thou that repliest against God?* seeing by the doctrine of *Arminius*, there is at hand an easie and ready answer: That God elected this man, because he foresaw he would beleeve; and hee reprobated that man, because he foresaw he would not beleeve. Did not the Apostle see these things? Or did he see them, but did envy to us the cleere solution of this knor, that might bring light to this darknesse? The ignorance of *Paul* shall be alwaies better to mee, than the sharpe understanding of another.

XII. Marvailous is the wit and ridiculous audacitie of *Arnoldus Corvinus*, in expounding this chapter. He in his worke against *Tiltnus*, Chap. 9. doth thus expound the type of *Jacob* and *Esau*. Surely (saith he) *as there the yonger was preferred before the elder, so also it was figured, that salvation should not be by the Law, although it was first given, but by faith.* Surely if this man be beleaved, the Law is the elder brother, and Faith the yonger: Did God then hate the law, before it had done good or evill? I am ashamed to confute these things; for seeing God preached the Gospell to *Adam* himselfe, by the yonger brother, the law is rather to be understood: Perhaps by the elder, he would have those to be understood, who would be justified by the law; but this is no lesse difficult to conceive, how God hated them before they had done eyther good or evill, and how they could be the elder, seeing they never were sonnes.

XIII. Finally the truth is here so evident, that *Vorsinus* having left *Arminius*, doth yeeld to our part: For he thinks that the scope of the Apostle in this chapter is to teach, that righteousnesse, and eternall salvation doth depend, not on the dignity and worth of workes, or any carnall prerogative, such as the
Jewes

Jewes boasted of, but on the meere good pleasure of God that hath mercy.

CHAP. XVI.

The opinions of the parties upon the doctrine of Predestination.

I. **W**E have already said that predestination is the decree of God, by which, in the worke of our salvation, God hath from eternitie determined what hee will doe with every particular man; and that there are two parts or species of it, *Election and Reprobation.*

II. *Arminius, Tbes. 15. Theolog. Disputa.* understanding by the name of Predestination, onely election, doth thus define it. *Predestination is the decree of Gods good pleasure in Christ, whereby from eternitie hee hath determined with himselfe, to justify, to adopt, and freely to reward with eternall life, the faithfull, to whom hee hath decreed to give faith, to the praise of his glorious grace.* All other his-sectaries doe with one mouth say, that election is the decree of God, of saving those that beleeve in Christ, and shall persevere in faith.

III. But here the *Arminians* doe with a marvellous craft hide their minde and meaning: For that definition laid downe by *Arminius* doth seeme to teach, that God chose some certaine men to salvation: But it is otherwise, nor is this the meaning of this definition: for by these words, *the faithfull to whom he decreed to give faith*, they doe not understand some certaine men whom God hath precisely elected; but they onely insinuate of what quality they are whom God would elect, *to wit,* such as should beleeve: And they teach, that God is often disappointed of that will by which he hath decreed to give

give men faith, and that he may be condemned whom God hath so elected : For they deny that this decree is precise, but that it is conditionall, and which depend of faith foreseene ; of which faith the grace of God is but a cause in part, for free-will hath also a part here, in the power whereof it is to use well or ill the preventing and accompanying grace of God, and either to receive, or to refuse it : Therefore they make God, by this decree, seriously to intend the salvation of all men, and to have determined to give them sufficient grace and power to beleve : but that he is disappointed of this his decree and intention in many, mans will hindring it, whereby it comes to passe that God is deceived of his naturall desire and first intention, which surely must needs be the best. Lest therefore any one should thinke, that by this decree of election, which *Arminius* hath defined, some certaine men are appointed to life, it must be observed, that this decree, according to the meaning of *Arminius*, doth conditionally belong to all men whatsoever, and that by this antecedent will, *Pharaoh* and *Judas*, &c. are conditionally elected ; wherefore the *Arminians* doe deny that the number of the elect is certaine by the precise appointment of God, which can neither be increased, nor be diminished.

IV. Observe also, that that definition laid downe by *Arminius*, doth not belong to infants, which are taken away by an immature and unseasonable death ; for the *Arminians* will have onely them that beleve to be elected.

V. Besides this generall and conditionall election, by which all men without exception are elected, they make another election of particular men, which doth rest and relye on faith foreseene. This they define to be the absolute decree of God, of saving some certaine men, whom he from eternity fore-saw would

would beleeeve in Christ, and persevere in the faith, which faith and perseverance, they say, is considered in the decree of Election, as already fulfilled: The same men are also of opinion, that this Election, while we are pilgrimes upon earth, is in compleat, & revocable: For so *Grevinchorius*, P. 136. 137. *As the good things of our salvation, which are continued, faith being continued, & are revoked and called back, faith being denied, are in compleat; so Election is in this life in-compleat, not peremptory, not irrevocable: But the course of Election being finished, they will have this decree then to be compleat and irrevocable.*

VI. They will have the will of God, of saving some certaine men, to be after the will of man, and to depend upon the fore-seeing of faith.

VII. They will have that first Election to belong to the antecedent will, the latter Election to the consequent will.

VIII. That God doth supply to men the meanes to beleeeve, they thinke it to be the act of his providence, and not of this election, whereby he hath appointed some certaine men to glory: and they deny true faith and perseverance in faith, to be an effect of this latter and absolute election: seeing precise election doth rather depend on the fore-seeing of that faith, and faith is before Election: For they deny that God hath precisely predestinated any one to faith, but they will have it, that they that have faith are predestinated to salvation.

IX. They comprehend the whole doctrine of Election in foure decrees, which they so knit among themselves with a perpetuall linking, that the latter depend on the former.

X. The 1. decree of God, is of giving his son for the abolishing of sin, & for the redemption of all mankind, in which redemption, they would have all mankind to be reconciled, and remission of sins to be

obtained for all. The 2. decree, that whereby God decreed to save them that beleeve, and would persevere in faith : This is that generall and conditionall Election. The third decree, is that whereby God decreed to give to all men sufficient grace for faith and repentance : which power, they say, is given irresistably, yea ; and that God is bound to give all men this grace : But the very act of beleeving, they say, is not given but resistably, lest force should be offered to mans will. They deny therefore that God decreed to give to any one precisely and absolutely faith, and the act of beleeving. The 4. and last decree, they would have to be that whereby God hath precisely and absolutely decreed to save some certaine men, for their faith fore-seene.

XI. These are the decrees of the *Arminians*, and this is the summe of their whole doctrine, in the searching and viewing of which, the labour is not small, they doe so enwrap their meanings, they doe so hide their mindes, that there alwayes lyeth open some hole to scape by ; whose meaning he that doth not know, will easily beleeve, they have wrong done them, they doe so parget over their error with beautifull colours as if they were of the same opinion with us, when they are very farre distant from us : Then also if one in expounding their opinion, hath not expressed all, even their least distinctions, or hath not observed all their shifts, it cannot be said, what tragedies they stirre up, how miserably they complaine, as it were, of force and grievous slanders, and calumny : Being ready also to forswear *Arminius*, and themselves to pluck up their owne opinions, and to maintaine the cause of the Papists, finally, to doe any thing so they may escape our hands.

XII. But we handle the matter more plainly, nor doe we so laboriously, cut the Election of God into members : Neither doe we prescribe an order
to

to God, by which hee should have digested, or yet ought to digest his thoughts, and to dispose his decrees. We acknowledge there is no generall election, seeing there is no election where nothing is left: And we acknowledge no election, unless it be of severall and particular persons, and that also to be precise and determined by the purpose of God; neither doe we thinke any to be elected, but he that shall certainly and infallibly come to salvation: Nor doe we believe that we be elected from faith, or for faith, but unto faith. For God doth not Elect those that are good, by any goodnesse which goeth before election, but by his election hee will make them good: Nor doth he fore-know any good in us, but what he himselfe is to bring to passe; which is not to fore-see, but fore-ordaine: Neither doe we make the election of particular persons, to depend upon mans will: Yea, and wee beleve, that perseverance, and the confirmation of mans will in faith, doth proceed from Gods free election of grace, by which hee decreed to give to them whom he appointed to an end, the meanes to come to that end.

XV. Wee agree with the *Arminians* in this, that God, in electing, doth consider a man, not onely as fallen, but as one that by his gift is to beleve: for those which he appointed to salvation, he appointed also to faith and repentance; but we doe not thinke, that in election, faith is considered as accomplished; but as that which should be accomplished by the grace of God, and which is the effect of our election; and that God doth this not by compelling the will, not by bowing it, and by granting that of its owne accord it should follow him, calling: Not by a force, which is therefore called irresistible, because thou canst not resist it although thou wouldst, seeing this very thing is a part of this grace, that thou shalt not be willing to resist it: But that God is bound to give his

his grace to men, wee detest it, as an opinion contumelious, and reproachfull, against the majesty of God. Also we despise the opinion of the *Arminians*, whereby they determine that God equally desires salvation to all, as an opinion contrary to the Scripture and to experience.

XIV. Wee say that Election is the eternall, and therefore immutable decree of God, whereby out of mankind fallen and corrupted, God decreed of his owne mere grace, by Christ, to save some certaine men, and to give them the meanes whereby they might come to salvation.

XV. The decree of giving faith and repentance, we make to be a part of that decree : For the decree concerning the end, includes, also the meanes ; so the decree of making warre, doth include, Horses, Armes, and provision ; and the will whereby any one hath decreed to build, doth necessarily include the will of gathering together stones and timber : Neither doe we thinke it safe to pull asunder the counsels of God, and as it were, scrupulously to cut them into peeces.

CHAP. XVII.

That the Arminians make fore-seene faith the cause of the Election of particular persons.

I. **T**He *Arminian* confersers at the *Hage*, and as many as are their sectaries, in many places doe professe, that they doe not make faith the cause of Election, but onely a precedent condition, and some thing pre required before Election. These things they say onely in word : For the same men, with very great diligence, doe heape up arguments, whereby it may be proved, that faith is the cause of the Election of particular persons. But oftentimes, there

there falls from them, either unwilling or unawares, that which, they indeavour to presse downe, and as Rats, they are caught by bewraying themselves.

II *Nicholus Grevinchovius*, pag. 103. doth confesse, that *Arminius* was of opinion, that Election did rest upon fore-seene faith. The Remonstrants in the conference at the *Hage*, p. 117. doe use the same manner of speaking: And *Arminius* in the 47. page of his declaration; The decree (saith he) whereby God decreed to save some certaine men, doth rest on the fore-knowledge of God, whereby from eternitie he hath knowne who will beleieve, &c. The *Arminians*, page 38. of their answer to the *Malachrians*, have these words: We determine, that the fore-seeing of faith and infidelity, doth in order goe before the decree of predestination, and that this decree doth rest on that former fore-knowledge. Truly he is blind that doth not see that it is one thing to follow one, and another thing to rest on him: For if the rising starre doth in order goe before the following starre, doth therefore the latter rest on the former? *Arminius* therefore doth not lay downe faith onely as an antecedent thing, but as something which doth sustaine Election, in which it is founded, and on which election doth rest: And he doth no lesse make election depend upon faith; who saith, that faith is the foundation, than he that saith that it is the cause of Election: for the cause giveth to Election that it should be, the foundation giveth to it, that it should stand and be firme: Either way alike injury is done to God, whether you say that some vertue which is in man, is the cause of the good pleasure of God; or whether you say that the good pleasure of God hath his foundation from some vertue of man.

III. But by those words, they doe not obscurely acknowledge, that fore-seen faith is the cause of election: for they will have the fore-seeing of faith so to goe before Election, as the fore-seeing of incredulity,

doth in order goe before reprobation : But that the reprobates are appointed to condemnation, for incredulity, and because they are unbelievers, they every where acknowledge. And *Arminius* against *Perkins*, p. 86. doth roundly affirme, that sinne is the meritorious cause of reprobation. So *Arnoldus*, p. 151. *Election and reprobation of particular persons were made in respect of the fore-sight of faith and incredulity.* *Arnoldus*; Can any suspect your fidelity, that you take the word, *ex*, equivocally, in reprobation, to note the cause, but in election to note the condition ? It must needs be therefore, that they acknowledge that the elect are appointed to salvation for faith fore-scene, because they beleeve, and that fore-scene faith is the cause of the election of particular persons.

IV. But there is no difference, whether you say that Election doth rest on faith fore-scene, or that it doth rest on the fore-seeing of faith : for both waies faith is made the cause of Election, in the latter it is made the nearest cause, in the former it is made the remote cause : for fore-scene faith is made the cause of fore-seeing it, and the fore-seeing it, is made the cause of election : For why doth God fore-know that they will beleeve, unlesse because they will beleeve ? and why doth he elect, unlesse because he fore-knoweth they will beleeve ? These are the words of *Arminius* against *Perkins*, p. 142. *I that God fore-knowes, he therefore fore-knowes, because it will afterward be.*

V. The same men a little after, against the *Wallerians*, doe use (although fearefully) the word depending, that they might make Election depending on faith : And although (say they) that word of depending, which we are never wont to use in this argument, be *ἐπιδεικνύμενον*, easily subject to calumny, yet if a malevolent minde be absent, it cannot be drawne to the least suspicion of any absurdity. Yes, it may be drawne to the greatest : For *Grevingerius* himselfe, doth acknowledge,

acknowledge, that dependency, strictly taken, doth argue causality, and the dependency of a superiour by an inferiour. And truly these men doe not obscurely declare how willingly they would use this word, if they did not feare our pursuit.

VI. There is extant a Treatise of *Grevinchovius*, with this Title *Of Election for faith fore-seene* : but that word, *ex*, from, or for, doth not onely note priority, but also causality : For who would endure a man that should say, that *Tiberius* was from *Octavius Augustus* ? or that this yeare is from the former, because one went before the other ? A man that is not unskilfull of the Latine, doth sufficiently know, that the preposition *ex*, is not fit to note onely the priority of faith, unlesse besides the priority, there is also some efficiency or dependency : Wherefore the same man, page 24. hath these words : *It is altogether convenient to the nature of lawes and prescribed conditions, that the will of the Iudge should be moved to give the reward, by the required and performed condition.* This performed condition, the *Arminians* say to be faith, which (if we beleeve them) is considered in Election, as performed : They will therefore have God to be moved by this fulfilled condition, that he should give the reward ; which if it be true, faith is plainly the cause, both of decreeing and giving the reward, because it is that which moveth the Judge.

VII. So in the conference at the *Hage*, the *Arminians* doe contend, that God doth not elect without respect of qualities ; which thing is true, not onely of faith, but also of repentance, so it be taken thus ; that God in electing, considered men, as they that by his gift and bounty would beleeve and be renewed in repentance. If you take this respecting otherwise, it must needs be, that this respecting is the cause ; for one is said to choose any thing in respect of some quality or vertue, who by that quality or vertue,

is moved to choose it, otherwise he would not.

VIII. Nay what? That the *Arminian* conferrers at the Hage, p. 86. doe use the word *Cause*? (God sendeth his word whether it seemeth good to him, not according to any absolute decree, but for other causes lying hid in man: Then is man the cause why hee is called: whence it comes, that hee is the cause also that he is elected. For that which is the cause, why God doth call a man to salvation, is plainly the cause why God will save him; for these are things connexed and knit together. The same men, page 109. It is absurd to put the absolute will of God in the decree of Election, for the first & principall cause, that it should goe before the other causes, to wit, *Christ, faith, and all other causes*. Here you heare that faith is put among the causes of Election: wherefore *Arnoldus*, page, 53. doth leave it in the middle, whether faith ought to be called the cause, or the condition; whether (saith hee) faith should be called the condition, or whether it should be called the cause, it alwayes being laid downe for granted, that it is the gift of God, this alone is the question, How faith hath respect to Election. And a little before he had said, If any should say, that in the decree of Election, faith hath the respect of a cause, yet he should not thereby deny that it is the gift of God: Not obscurely insinuating how prone hee was to that part, and perceived that he was not rashly to be blamed, who hath called faith the cause of our Election.

IX. Adde to these that *Arnoldus*, page 186. and the rest with him, doe contend, that faith is not of those that are elected, but that the Election is of those that are faithfull. We truly out of Saint Paul to *Titus*, chap. 1. v. 1. say, that faith is of the elect, which we so take, because Election is the cause of faith; to which our assertion, seeing they oppose theirs as contrary, whereby they say that Election is of them that are faithfull,

faithfull ; what else would they, but have faith to be the cause of our Election ?

X. Let also the moment and force of their reasons be weighed and considered. in the conference at the *Hage*, they professe, that they doe not refuse to write with great letters, and to subscribe, that Election is made by Christ, without any consideration of good workes : And yet doe the same men, even to loathing, beate upon this, that Election is the decree of saving them that beleeve ; that there is no man elected by God, but in respect of faith. But I would know, why they so earnestly exclude the consideration of works from Election ; seeing that the earnest endeavour of good workes is a condition no lesse fore-required to salvation, than faith > Who by these things doth not see, that faith is not laid downe by them, meerly as a fore-required condition ? For if faith were thus considered by them ; it is plaine, that the study and endeavour of good workes, had beene joyned and placed in the same degree with faith.

XI. And if God electeth to salvation, not those whom he absolutely decreed, but those whom hee fore-saw would beleeve ; it is plaine that God in Election, hath respect to some dignity and worth which is in these, but not in them : But it is not likely, that any wise man doth choose the best men, for any other cause, than because they are the best : For if the goodnesse of the faithfull doe goe before Election, hee should doe very ill that should elect them for any other cause, than because they are good.

XII. And certainly, whensoever any thing is promised to a man, under a condition, which is in the power of mans free-will ; it is plaine, that the fulfilling of the condition by mans free-will, is the cause why the promise is fulfilled ; and the *Arminians* doe contend, that God doth give, yea, and that hee is bound to give grace and sufficient power to beleeve :

but to use that grace, or not to use it, is in the power of mans free-will.

XIII. Neither is it a hard thing to draw from them that which I would have. For let the Schoole and followers of *Arminius* tell me, what moved God, by his consequent will to choose *Simon Peter*, rather than *Simon Magus*? why *Gregory* rather than *Julian*? They have nothing to answer, but that it was done, because God fore-saw faith in them, & incredulity in these. Therefore although they should get it granted, that by their doctrine, fore-seen faith is not made the cause why God hath appointed this man to salvation; yet they must needs confesse, that according to *Arminius*, fore-scene faith is the cause of the difference betweene the elect and the reprobate, and therefore the cause why this man is preferred before the other; which surely is no other thing, than to be the cause of Election: For every Election is comparative, and doth inferre the rejection of one or more.

XIV. So when they deny, that by the will of God electing, the number of the elect is certaine and determined; it must needs be, that they would have mans will to be the cause why the number is such a number, and so every man is the cause why hee is of the number of the elect, and therefore also the cause of his owne election.

XV. Although therefore they would have this suspicion removed from them, yet they will never wipe out this blot, by which they are contumelious against God, and doe weaken the firmnesse and strength of faith: As they which make the eternall Election and good pleasure of God, to depend on mans free-will; and will have salvation to be of him that willeth and of him that ruineth; and they doe place some worth and vertue in man, which is the cause why salvation in the eternall counsell of God, is appointed to one, rather than to another; Whence it comes, that faith
doth

doth shake, and salvation is uncertaine : as that which although God doth certainly fore-know, yet he doth not certainly and infallibly will it ; for Election is not an act of the fore-knowledge, but of the will of God, and this will, how can it be certaine, if it doth depend on an uncertaine thing, *to wit*, on mans will ? But these things by the way ; for they shall be more exactly examined in their place.

CHAP. XVIII.

The decree of generall election is searched into, by which Arminius will have all men to be elected to salvation, under the condition of faith.

I. **W**E have taught in the fift Chapter, that the antecedent will of God, as *Arminius* hath received it after *Damascen*, is a meere forged device, and a thing contumelious against God. This foundation being taken away, that universall election, common to all men, under the condition of faith to be performed, doth fall downe : For this generall election *Arminius* will have to belong to the antecedent will of God.

II. Whereunto adde those things which we have spoken, Chapter 12. where we have dissolved, and unloosed the chaine of the foure decrees, in which the *Arminians* doe comprehend the whole doctrine of Election : There we have shewed that the second decree, by which salvation is not decreed to particular persons, but it is determined, that they shall be saved, who shall beleeve, is not the decree of providence nor predestination, but is the rule of the Gospell, which doth prescribe and set downe the way to salvation.

III. This question is put to flight, onely by the name of Election ; for Election cannot be of all men ;
he

hedoth not choose that taketh all: Neither in the time of the deluge, had *Noah* beene choosen that he should live in the deluge, if no man had perished by the flood: He is elected, who is preferred before others, the rest being either despised, or lesse accounted of.

IV. And seeing in all the points of faith, wee ought to be wise, and taught out of the Scriptures, much more in so high an argument, which doth exceed our capacitie. Let therefore the *Arminians* shew by what place of Scripture all men are said to be elected, by that Election which is opposite to reprobation (for of that it is spoken here, and not of the Election of severall men, by the consequent will of God. Who ever heard it said, that *Pharaoh* or *Judas*, did any way belong to the Election of God? Saint *Peter* indeed *2 Epist. Chap. 1.* doth joyne calling to Election, commanding us to make our calling and Election sure, *that is*, by the earnest endeavour of good workes, to effect that the sence of our effectuall calling, and the perswasion of our Election may daily be increased in us: But he will not therefore have our calling and Election to be the same, nor will hee have all that are any waies called, to be elected: Yea, *many are called, but few chosen, Matth. 20. 16.*

V. That also is to be observed, that by this generall Election, it is not decreed who are to be saved; but what manner of men are to be saved: and that the *Arminians* draw the ninth Chapter to the *Romans* to prove this; where it is plainly spoken of the good pleasure of God, and his mercy towards some severall and peculiar persons, whom it seemeth good to God to choose: For those words, *I will have mercy on whom I will have mercy*, speake of some certaine men; and not of what qualified men; for then he had said, *Miseretor qualium: I will have mercy on men so qualified & not cuius, or quorum, of whom*; Neither had the example

example of *Isaac* and *Iacob*, who were particular persons, beene applied, to explaine the Election not of particular persons, but the Election either of all, or of men so qualified.

V l. But I would learne of the *Arminians*, whether *Iudas* or *Pilate*; whether the high priests and the Scribes, by the instigation and accusations of whom our Saviour was crucified, were elected conditionally, and comprehended in that generall Election. If they were not comprehended, then that generall and conditionall Election which they would have to be extended to all men: falleth to the ground. On the other side, if *Iudas* and those high priests were conditionally elected, the decree of God, concerning the crucifying of Christ, could not be absolute, because it was done by men, which were conditionally elected, under a condition which they might fulfill: It might therefore have come to passe, that before this wicked deed, they might have beene converted and become faithfull, and so had not crucified Christ.

And truly it cannot be said, that *Iudas* and *Caiaphas*, were elected to salvation, under the condition of beleeving in the death of Christ, seeing they were appointed to that very thing, that by their incredulity and wickednesse, Christ might be delivered to death: but if *Iudas* and *Caiaphas* had beleevd in Christ, Christ had not beene delivered to death; and therefore this decree, whereby the *Arminians* will have God to have elected *Iudas* and *Caiaphas*, and *Pilate*, under this condition, if they would beleve in Christ, doth in folde a contradiction: For they doe as much, as if they should bring in God, speaking thus: *I appointed to save Iudas and Caiaphas, if they will beleve in the death of Christ: But if they shall beleve, and shall be faithfull, Christ should not be delivered to death, nor be crucified.*

Also of the foure decrees of the *Arminians* the two former are contrary one to another : For by the first decree, God decreed to use the incredulity and perfidiousnesse of *Judas*, to deliver Christ to death : But by the second decree, God elected *Judas* under the condition of faith, in the death of Christ : Therefore by the former decree, *Judas* is absolutely considered as an unbeliever and a reprobate, but by the second, he is considered as one conditionally elected. The schoole of *Arminius* is painted about with these monsters, and Chimeraes, contrary one to another, which would move laughter, if the Church were not troubled by them, and the wisdome of God exposed to reproach.

VII. Furthermore, by that generall decree whereby all men are said to be elected under the condition of faith to be performed, God is openly mocked : For it is a foolish decree, which is made under a condition, which condition, he that decreed it knew certainly in the very moment he decreed it, that it would not be fulfilled ; especially if this condition cannot be fulfilled but by the help and power of him who decrees it : For by such a decree, God should set a law to himselfe, not to man. But it is manifest by experience that God doth not minister to all men the meanes that are necessary to the fulfilling of this condition : For he will not have his Gospel preached to all, neither doth he give the spirit of regeneration to all.

VIII. Finally, what is to be judged of this generall election, appears by the consecutaries, and conclusions which are drawne thence ; whereof that is the chiefeft, and farre the worst, whereby they deny that the number of the elect is certaine, and determined by the will of God, electing ; whence it followeth that the election of particular persons, is not certaine by the will of God : For if it were certaine by the decree

decree of God, that this, or that man, were of the number of the elect, than of severall persons joyned together, the whole summe and certaine number would be made up. But that which *Arnoldus* saith, *Pag. 192.* That the number of the elect may be increased or diminished, is such a thing, that there is no good man who doth not tremble at the hearing of it. For what is it in God, to diminish the number of the elect, but to change his opinion, and to take from the number of the elect, those which indeed being not sufficiently well considered of, and as having cast his accounts amisse, he had brought into the white roule of the elect, which should rather have beene carried into the black booke of reprobates?

I X. Of the same evill stamp, is that of *Grevinchovius* against *Ames*, *Pag. 136.* making an halfe, an incompleate, and so a revocable election. In the Scriptures (saith hee) *men are called elect*, 1. incompleatly, according to the present state, in as much as they are such, to wit, *faithfull men for the present time, the last tearme of their life being excepted, in which, 2. Election is fulfilled.* Behold a depending election, by which every most wicked man; is incompleatly elect, and the decree of God is incompleat, untill it be made compleat by man, which surely are not *dogmata*, but *portenta*, not doctrines, but monstrous opinions, which never came into the minde of any one, of whom the name of Christ is any where heard of.

X. But the Scripture teacheth, that the number of the elect is certaine, *Revel. 6.* The soules which are under the Altar are commanded to waite while the number of the brethren is fulfilled; Also that which Christ saith of the sheepe that were given him, even before their conversion, *Iohn 10. 1.* As also that he saith, that all shall come to him, as many as are given him by the father; *Iohn 6. 37.* And that none of his sheepe can be taken out of his hand, *Iohn 10. 28.* doe
all

all plainly declare, that the number of them is determined by the purpose of God. Saint *I uke* doth also accord, in whom, *Chap. 10. v. 20.* Christ thus speaketh to the Apostles : *Rejoyce not that the spirits are subject to you : but rather rejoyce that your names are written in heauen.* No lesse expressly doth the Apostle to the *Hebrewes* speake, *Chap. 12. v. 22. 23.* where hee calleth the church, *the heavenly Ierusalem, the assembly of the first borne, which are written in Heauen.* Hitherto pertaines that book of life, concerning which it is spoken in other places. And, *Revel. 20.* where they are said to be cast into the lake of fire, which are not found written in the booke of life. The *Arminians*, *Pag. 96.* of the conference at *Hage*, doe with a vaine interpretation expound those words of Christ : *Rejoyce that your names are written in the booke of life :* For they will not have these words to be taken of Election to salvation, but they will have this to be the sence of it ; Rejoyce that according to the present state of faith, righteousness, and obedience, ye are accounted for pious and godly men, yea for the sonnes of God. O good God, where is modesty ! Here is neither reason nor colour for this. For, to be accounted faithfull by men, is not to have their names written in heauen : Nor was there any cause that the Apostle should so rejoyce, because men thought well of them, seeing that oftentimes happeneth to him that is most wicked ; and this had beene much lesse, than that the devils did tremble at their voice, and fled from them : which yet Christ reckons to be but a small thing, in comparison of having their names written in heauen : Surely that speech, *to be written in heauen*, is referred not to the opinion of men, but to the purpose of God : And this phrase is taken from the Prophets, with whom, that is said to be written before God, which is fastened & determined by this decree. So *Esay 4. v. 3.*
they

they are said to be *written for life*, who were to be preserved by the purpose of God. And *chap. 63. 6.* *Behold it is written before me, I will not keepe silence, but will recompence* : As if hee should say, it is certaine and determined by mee, to revenge these wicked deeds.

XII. I am ashamed of that shift, whereby some of them say, that therefore the names of the Apostles are said to be written in heaven, because they were elected to their Apostleship : For so the name of *Judas* himselfe was written in heaven ; in which respect, he had so little cause to rejoyce, that even his very Apostleship turned to his destruction. Then also wee have the words of the Apostle to the *Hebrewes*, which are plainly agreeable to these, by which he calleth the faithfull, *the first begotten, which are written in heaven* : which cannot bee drawne to the Election to an office, seeing it belongeth to all the faithfull and the Elect.

XIII. The question of the booke of life is a greater and longer question, not belonging to this place. I am not ignorant, that there is a certaine booke of life, which is not the booke of Election, but the Catalogue of them who professe themselves to be members of the Church, and are visibly grafted into the covenant, of which booke there is mention, *Eze. 13. 9.* *Psal. 69. ver. 29.* out of which booke, there is no doubt but some are blotted. But when they are throwne headlong into hell, as many as are not written in the booke of life ; it is plaine, that in this booke is set downe the certaine and determined number of men, who while other are appointed to the fire, they alone are reserved to life ; the number of whom can be increased or diminished no more now than in the last judgement.

XIV. These things concerning that generall & conditionall Election. Now let us come to the absolute Election

116 *Of Election in respect of faith fore-scene.*

Election of severall persons, which the *Arminians* would have to rest and depend on the fore-knowledge of faith, and to be made for faith fore-scene: The former of these elections hath the second place in the series and rank of the foure decrees laid downe by *Arminius*; the latter election hath the fourth place; that doth pertaine to the antecedent will of God, this to the consequent; that doth goe before, this doth follow mans will: *Arminius* saith, that God is disappointed of that, but cannot be disappointed of this.

CHAP. XIX.

The election of particular persons in respect of faith fore-scene is confuted. It is proved that men are not elected for faith, but to faith.

Out of the great abundance of places which the holy Scripture doth supply to us, we will tithe and choose out some that are most cleare and most weighty.

1. Saint Paul to the *Ephesians*, Chapter 1. vers. 3. 4. hath these words, *God hath blessed us with all spirituall blessings in heavenly places in Christ, according as he hath chosen us in him, before the foundation of the world*. The Apostle doth plainly enough teach, that spirituall blessings, and therefore faith, are given us according to the eternall Election, and as we were elected. Whence it followeth, that Election is necessarily before these blessings; both in order and time. So he that saith, that the Souldiers received their donative and benevolence, as it seemed good to their Generall, doth manifestly say, that first it seemed good to the Generall before it was done, and that the certaine and absolute will of the Generall went before this largesse and gift. Neither are those words of
lesse

lesse moment which follow : *He elected us in Christ before the foundation of the world, that we should be holy and without blame before him, in love.* You see that we are elected to holinesse, and not from holinesse, or for holinesse ; and if we be elected to holinesse, then also are we elected to faith, wherein our holinesse chiefly consists. It cannot be denyed that faith is a part of our holinesse, unlesse by him, who also denieth, that incredulity in the prophane, is a part of their prophanenesse and vice : For by faith we are not onely sanctified efficiently, but also formally ; no otherwise than the wall is formally whited by the white colour. And if the *Arminians* could get it granted, that the holinesse which is spoken of here, doth consist onely in charity, yet they would effect nothing, nor would it ever the lesse be proved out of this place, that we are chosen to faith ; for he that is elected to charity, is necessarily elected to faith, which begets charity, *Gal. 5. 6.* Nor is it credible, that any one is elected to one part of holinesse, and not to the other.

Being beat therefore from hence, they seeke other refuges. *Arnoldus*, p. 66. by *elect*, would have *they that are called* to be understood ; as if Election and calling were the same thing : but *many are called, few are chosen*, *Matth. 20.* Therefore among these elect (if *Arnoldus* be beleeved) there will be many reprobates ; neither will this Election be opposed to reprobation. The same man, pag. 142. doth contend, that these *elect* are the *faithfull*, which is false in that sence he takes it, *to wit*, that they are considered as being already faithfull, when they are elected : For how can they that are considered as being faithfull, be elected to holinesse, seeing in that they are faithfull, they are already holy ? *Paul* indeed speakes to the *Ephesians*, whom hee calleth faithfull and blessed : but not, if now they were faithfull and blessed, they

118 *Of Election in respect of faith fore-seene.*

were therefore faithfull before they were elected.

This good man therefore hath devised another subtilty, and would have *Paul* to speake not of the Election of particular persons, but of the Election, whereby any one people is elected to the calling, by the Gospell. If this be true, it must needs be, that among the elect, before the foundation of the world, there were many reprobates : But the following words doe not admit this interpretation ; for the Apostle saith, we are elected, *that we should be without blame, in love*. Hee will have us to be elect, that we might endeavour to holinesse and good works : Now good workes are of particular men, and not of a Nation ; neither by the Elect can here be understood, the nations admitted into the covenant, seeing Saint *Paul* includes himselfe in this number, *Hath chosen us in Christ, &c.* *Arnoldus* himselfe doth sufficiently declare how little he trusts to this exposition, while hee joynes another which overthrowes this : He saith, that here it is spoken of the Election to glory, and therefore by *holinesse*, would have *salvation* understood : But the Apostle doth fitly prevent this starting hole ; for he addes, *that we might be holy and blamelesse* ; but to be blamelesse is a vertue, and not salvation it selfe : Then also *Paul* expounds, how we are holy, *to wit, in charity*, not in the fruition and enjoying of glory. He understands the duties of charity which are exercised in this life, unto which to be exhorted after this life, is needlesse. Finally, by their so various and divers expositions, which overthrow one another, they doe sufficiently confesse, that they have nothing wherein they may be constant : And because they cannot master us by the weight of their expositions, they endeavour to overwhelm us by the multitude of them.

It is of small importance, that from this word *ἀμαρτοι*, that is, *blamelesse*, they gather, that it is spoken

Of Election in respect of faith fore-seene. 119

ken of the perfection after this life : For the Apostle will have us to be blamelesse, even in this life, as, *Philippians 2. 15.* Where he commands us to be ἀμώμους, & ἀνέπιληπτος, blamelesse and barmelesse, in the midst of a crooked and perverse generation. Certainly, when the Apostle saith, that we might be blamelesse in charity; it is manifest, that he doth not speake of the Saints enjoying glory, where there is no place for reprehension, nor for exhortation, to the duties of charity. There is no little force in the following verse: *He predestinated us to the adoption of children, by Iesus Christ.* Out of this place I thus reason : Those whom God predestinated to adoption, he hath predestinated also to the spirit of adoption, to be given them, and this is nothing else but to predestinate them to faith ; for the spirit of adoption is it that beareth witnesse in our hearts, that we are the sonnes of God, *Rom. 8.* and this testimony is faith it selfe. It is true indeed, that God appointed no man to adoption, but whom God considereth, as one that by his gift will be faithfull ; but the same may also be said of those that are appointed to faith, which is appointed to none but whom God considereth as one that will be faithfull : And surely they are grossly deceived, who thinke that the faithfull are appointed to the adoption of children, seeing in that they are faithfull, they are already children : This Saint *Iohn* teacheth, chapter 1. *To them that beleeved, he gave this prerogative, to be the sonnes of God.*

I. Agreeable to this place are also many other, *1 Cor 7. 25.* *I have obtained mercy of the Lord to be faithfull ;* not because he considered me as already faithfull, *Iohn 5. 16.* *I have chosen you, that you should bring forth fruit :* therefore he did not choose us, considered as already faithfull, and therefore as already bearing fruit. Should wee imagine, that Christ
speakes

120 *Of Election in respect of faith fore-seene.*

Speakes here onely of the Election of the Apostles to their Apostleship? I thinke there is none of so impudent a face, who can deny that the same thing may be spoken of any of the elect, whereof there is none whom God hath not elected, that he might be godly and good: even as also there is no man, who is not of a shamelesse countenance, who will deny that all the following documents and lessons, doe belong to all the faithfull. *These things I command you, that you love one another: if the world hate you, you know that it hath hated me first, &c*

III. Not unlike this, is that which the Apostle saith, *1 Tbes. 2. 13. God hath chosen you to salvation, by sanctification of the spirit, and belcefe of the truth.* He saith that we are elected to obtaine salvation by faith, not for faith, and so faith is after Election, and a certaine *medium*, or middle thing, betweene election and salvation.

IV. The words of *Ananias* to *S. Paul*, *Act. 22. 14.* are consonant to this; *God hath chosen thee, that thou shouldst know his will;* by which knowledge, faith and assent to the Gospell is understood: for Saint Paul was not elected more to know the Gospell, than to beleeve the Gospell: Paul therefore was elected to beleeve, and so his election was before his faith.

V. The same Apostle, *1 Thessa. 1. 3.* praising the faith and charitie of the *Thessalonians*, doth fetch the cause of these vertues from Election it selfe: *Remembering without ceasing your worke of faith, and labour of love, as knowing that you are elected of God.*

Here the *Arminians* doe willingly stumble in a plaine way: for by Election they will have Calling to be understood; which if it be true, the reprobates themselves will be elected, as being also called. Then also Saint Paul is deluded, as if he were not in his right minde: For what need Paul tell the *Thessalonians*, that he knew they were called by the Gospell,

Gospell, seeing Saint Paul himselfe preached the Gospell to them? He were a ridiculous Grammarian, who should tell his Schollers that he had taught; *I know you have learned Grammer. Arnoldus pag. 66.* doth suspect that the word, *εἰδότες*, *knowing*, is to be referred to the *Thessalonians* themselves. But the good man hath dealt too negligently here, for he doth not see, that by this meanes, the Greeke speech would be made incongruous and not agreeing, for then it must have beene read *εἰδόντες*, that it might agree with *ὑμεῖς*, which is in the former verse. But distrusting this exposition, he hath smelt out that by the word *Election*, excellency ought to be understood, which truly is an intollerable licence; seeing election, differeth from excellency by the whole predicament; for Election is an action, excellency is a quality, or a relation. Surely if it be lawfull to bring such portents and monsters of interpretation, what will there be in the holy Scripture, which may not be deluded or depraved? Let *Arnoldus* bring another place, where Excellency is understood by the word Election: For although *he that is elected*, may be taken for *him that excelleth*, yet you shall never finde Election to be so taken for Excellency. Neither ought it to seeme a marvaile that Paul saith, he knew of the Election of the *Thessalonians*; for God might reveile that to him concerning the *Thessalonians*, which he revealed concerning the *Corinthians*, *Acts 18. 10. I have much people in this citie.* Or if that doth not please, it may be said, that Saint Paul, when he saw the Gospell received by the *Thessalonians*, with very great joy and much fruit, easily perswaded himselfe that many of that people belonged to the Election of God.

V I. The same Apostle, in the beginning of his Epistle to *Titus*, calleth himselfe, *the Apostle, according to the faith of Gods elect.* It is plaine, that faith is said

122 Of Election in respect of faith fore-seene.

to be of the elect, because it is peculiar to the elect, or else it were not rightly adorned with this elogy and commendation, and that by the confession of *Vorslius* himselfe : Faith (saith hee) is called the faith of the elect of God, *Titus 1.* because faith is a proper marke of the elect, &c. But why is faith peculiar to the elect ? is it because as many as have true faith are elected by God ? But the *Arminians* deny this ; for they write of the Apostasie of the Saints, and thinke that the most holy men may fall away. It remaines therefore, that faith is said to be of the elect, which God giveth to the elect, and which is a fruit of Election.

The *Arminians* avoid this dart and argument, by saying, that by the name of faith, is understood doctrine : But they doe not well avoid it so, for the doctrine of the Gospell is not peculiar to the Elect, neither can it be called the doctrine of the Elect, seeing it is preached also to wicked and prophane men Here therefore we may see the Apostle and *Arminius* to be striving together : Saint *Paul* saith, Faith is of the elect : *Arminius* on the contrary part saith, that Election is of them that are faithfull, and who are considered as already beleeving.

With like licentious liberty, doe they abuse the word, of the Elect, by which they will have those that are called, and are holy to be understood : But after what manner ? Seeing that according to *Arminius*, among them that are called, and holy, there are many reprobates ; the Elect therefore, by this meanes shall be reprobates. Is the Scripture thus to be deluded ? But let us see other places.

VII. Notable are the words of Christ. *Luk. 10. 20.* Rejoyce, that your names are written in Heaven. Christ speaketh to men that were living, and who had not yet persevered in the faith to the end : Yet notwithstanding their names were already written in Heaven, their salvation was determined by the certaine purpose

purpose of God : Their Election therefore, was before their perseverance in faith, contrary to which is the opinion of *Arminius*, who will have perseverance in faith, to goe before Election, and will have us to be elected for faith fore-seene.

And if Election be not peremptory, and immutable, but after finall perseverance, as the *Arminians* would have it, then we must say, that the names of the Apostles, who did then first enter the race of Christian profession, were so written in Heaven, that yet it was in the power of the Apostles to fall away from the faith, and so to be reprobated ; And therefore they could bring it to passe, that Christ should lie : See to what the audacity of these innovators doth come. Furthermore, that that is said in the Scripture to be written in Heaven and before God, which is appointed and determined by his Eternall counsell, we have proved in the former Chapter ; where we have rejected that unsavory and rash interpretation of the *Arminians* ; we will have the writing of our names in heaven, to be nothing else than to be accounted the children of God, by the present state of righteousness, and that for no other argument, then because they will have it so.

VIII. *S. Paul, Ephes 2. 8. By grace ye are saved through faith* : He doth not say, that they are saved for faith fore-seene, but by faith, as by the meanes to salvation : And if God doth not save us for faith fore-seene, he neither will save us for faith fore-seene, nor doth he Elect us for faith fore-seen : For to Elect, is to be willing to save.

IX. The same words, *By grace ye are saved through faith*, doe plainly say, that faith is the meanes to salvation : and if salvation be the end, and faith the meanes it must needs be that God thought of giving salvation to *Peter & Paul* before he thought of giving them faith, whereby they should come to salvation

124 Of Election in respect of faith fore-seene.

for the end is first in the intent before the meanes : so habitation is intended before building, life before food, health before physick. With what face therefore dare the *Arminians* say, that God had decreed to give *Peter* and *Paul* faith, before he had decreed to give them salvation.

X. But here *Arminius* hath laid aside shame, and doth deny that salvation is Gods end ; but he saith, that salvation and faith are the gifts of God, tied together by the will of God in this order, that faith should goe before salvation, in respect of God the giver, and in the thing it selfe. These are the words of *Arminius*, which are cited and allowed by the *Arminians*, in their answer to the Epistle to the *Walachians*, Pag. 93. But besides that, I had rather believe Saint *Paul*, teaching that we are saved by God, through faith. *Arminius* himselfe doth seeme to me to grant the same thing, while he doth deny it : For it is not likely, that God is willing, that faith should goe before the obtaining of salvation, vnlesse because he will give and bestow faith unto salvation. Now that which helpeth to obtaine salvation, is the meanes by which we come to salvation, as to the end. *Grevingchovius* following him, Pag. 12. doth deny that God intended the salvation of certaine men in particular, as an end. And Pag. 124. We have said (saith hee) that faith is to be considered two manner of wayes, either as it is prescribed and to be performed, or as it is already performed : As it is to be performed, it is not the meanes, but the condition, and the thing required : But as it is performed, it is the meanes to man, by which he doth obtaine salvation, promised under the condition of faith. The Reader shall observe his excellent wit. This man will have faith, then, to be the meanes to salvation, when it is performed, that is, when faith ceaseth : For the *Arminians* then thinke faith to be performed, when one hath persevered in faith to the end ; at which

which time vision and sight succeedeth to faith ceasing. Therefore (if *Arminius* be belceved) faith will then begin to be the meanes of salvation, when it is not faith : Then also that saying, that faith performed, is the meanes for man, not for God, is very weake : For faith is the meanes for a man to come to salvation, for no other cause, than because God wil- leth and causeth that man should come to salvation by faith : So he that saith, that food is the meanes for a man to live, saith also that it is the meanes that God doth use for the sustentation of mans life.

XI. It is of no small importance that the Apo- stle in the same place, calleth faith the gift of God: *By grace ye are saved through faith, and that not of your selves, it is the gift of God :* For the Apostle will not have salvation alone to be the gift of God, but also faith : For he that giveth the end, giveth also the meanes ; as he that gives us life, gives us also meanes to maintaine our life. So *Phillip. 1. 19. It is given to you for Christ, that is, in that which concerneth Christ, not onely to beleeve on him, but also to suffer for his sake :* Therefore to beleeve in Christ, is the gift of God. Wherefore we are not rightly said to be elected by God for faith fore-seene, seeing God him- selfe gives faith : For God is not said (unlesse it be very unproperly) to fore-see those things which he himselve determined to doe. Hee would not be thought to have a sound braine, who should say that God fore-saw the Sunne would be round or shining, for God himselve turned it into roundnesse, and put the light into it. How greatly the *Arminians* erre here, and that it followes of their doctrine, that faith is not the gift of God, although sometimes they speake otherwise, shall be seene in the right place.

XII. Thither also belotig the words which are in the eleventh verse of the first chapter. *Being pre-destinated according to the purpose of him who worketh*

126 *Of Election in respect of faith fore-seene.*

all things after the counsell of his owne will. If God hath predestinated any one to salvation, he worketh also all things which are necessary to the execution of that decree, and if all things, then also faith : Faith therefore, is something after predestination, for it is a part of the execution of that decree.

XIII. There is a notable place, *Acts 13. 48.* ἐπίστευσαν ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον: *They beleeved as many as were ordained to eternall life.* While Paul preached to the men of *Antiochia*, some beleeved, some refused the Gospell : Saint *Luke* brings this cause why they did not beleeve, to wit, the ordination and decree of God. Election therefore is before faith, because the Election of God, is the cause why men beleeve. According to *Arminius*, Saint *Luke* ought to have spoken thus : *And as many as beleeved were elected by God, in reward of their faith :* But contrariwise hee saith, they beleeved, because they were elected.

Socinus, and after him *Arminius*, doe deprave and corrupt this place with very great wickednesse. For by, τεταγμένοι, *they that were ordained*, they understand, *they that were disposed, prepared and inclined, or well affected :* as if *Luke* had writ διαταγμένοι. Certainly a bold evasion, and an interpretation without colour and example : For neither the Scripture, nor any man, that I know, ever tooke the word τεταγμένοι, in this sence. To which purpose when many examples may be heaped up, yet they are most fit which are taken out of the booke of the *Acts* it selfe, that it may appeare in what sence Saint *Luke* doth alwaies take this word, *Chap. 15. 2.* ἔταξαν ἀναβαίνειν Παῦλον, *they decreed or determined that Paul should goe up :* And *Acts 18. 21.* τοξεταγμένοι αὐτῷ ἡμέραν, when they had appointed him a day. So Saint *Paul*, *Rom. 13. 1.* αἱ ὃ ἐστὶ ἐξ οὐρανόθεν θεοῦ τεταγμέναι εἰσιν. *The powers that are, are ordained, or appointed by God.*

So S. Chrysost. Hom. 30. upon the *Acts* doth interpret this place of the *Acts*, as many as were ordained to salvation, where he rendreth, *τιταγμενοι*, ordained, *αποειρημενοι*, severed by God, and fore-determined. Then also, although the word were ambiguous, reason it selfe would convince this : For none of the unregenerate can be well disposed, or well affected to eternall life : But all these men of *Antiochia*, before they beleevd the Gospell, were unregenerate, therefore they were ill disposed to the obtaining of salvation. Let the schoole and followers of *Arminius* tell me, what disposition was in the theefe who was crucified with Christ, to beleve before he did beleve : Or in the Apostle *Paul*, when like a wolfe he did rage against the flocke of Christ, and swelling with Pharisaicall pride, was a most eager maintainer of righteousnesse by the Law ; yea also common sence doth abhorre that kinde of speaking which they devise : For we are not wont to say, that one is well disposed, or prone, or well affected to blessednesse, but to verrue. This inclination must be to doe something, and not to enjoy or obtaine something. So one may be said, to be inclined to the exercise of his body, but not to health ; to the combat, not to the reward or victory : Or if any one please to take the word *dispositum*, disposed, for *cupido*, desire, there is no man who is not disposed to salvation.

It is not for nothing, that the Greeke hath not the word, *τιταγμενοι*, simply & alone, but *οτοι τιταγμενοι ησαν*, as many as were appointed : By which preterpluperfect tense is plainly signified, not a present disposition, but an ordination that went before.

It is to no purpose, that they therefore gather, that by those that are ordained, are understood, those that are disposed, because in that place, they are opposed to them that are unworthy. For *Luke* here makes

128 *Of Election in respect of faith fore-seene.*

no opposition, nor if hee did, would it any thing hinder us, who know that by the very Election to faith and salvation, men are made worthy, and therefore also we are opposed to those that are unworthy. In the meane time let the Reader judge, what, and how wicked a doctrine this is, which doth make men to be worthy, before they beleeve, and that some are found among Infidels, who are worthy of salvation.

XIV. *Marke 13. 22. False Christs and false Prophets shall arise, and shall shew signes and wonders, to seduce, if it were possible, the very Elect.* There is an *αιτιολογια*, a cause and reason of it given in the word *Elect*: For the cause is noted, why some cannot be finally deceived, *to wit*, because they are elected. Election, therefore, is before perseverance in faith to the end, as being the cause of perseverance: And that which is the cause of perseverance in faith, is the cause of faith. That which is the cause why one doth alwaies beleeve, is the cause why he doth beleeve: Therefore the opinion of *Arminius* doth fall to the ground, by which he determineth, that not onely faith, but also perseverance in faith, is before Election. and that God in electing doth consider it as a condition already performed and fulfilled.

XV. The words of the Apostle ought not to be omitted, *2 Tim. 1. 9. He hath saved us, and called us with an holy calling, not according to our works, but according to his owne purpose and grace, which was given us in Christ Iesus, before the world began.* These words seeme to me to be diametrically, & directly contrarie to *Arminianisme*: For the Apostle doth not onely deny, that we are saved for the fore-seeing of works, but also he brings the eternall decree of God, to exclude the respect of works. But if God hath not elected us for the fore-seeing of works; then certainly, not for the fore-seeing of faith, which doth beget
and

and effect works : And if God hath not elected any one for the fore-seeing of faith, then certainly, nor for the right using of grace, nor for the obedience of faith, for as much as this using and this obedience, is manifestly a worke : Neither is it any doubt, but that to embrace the Gospell by faith, is a kinde of worke and action of the will.

XVI. What ? That *Arminius* doth acknowledge faith not onely to be an action, & therefore a work, but doth also contend, that faith is imputed for righteousness, not as an instrument, *that is*, not as it apprehendeth Christ, but as it is a worke and an action ? The words of *Arminius*, are reported by the *walachrian* brethren, in their Epistle, and they are these : *Faith is imputed for righteousness, not as it is an instrument, but as it is an action, although it be by him, whom it apprehendeth.* Neither doe the *Arminians* in their answer deny it, but doe willingly acknowledge that these are *Arminius* his words, and Pag. 87. they doe defend him. The same men in the page going before, doe confesse that *Peter Bertius*, a man of speciall name amongst the *Arminians*, is of opinion *That the very act of faith, is imputed to us for righteousness in a proper sence, and therefore that wee are justified by faith as by an inherent quality ;* which ulcer I doe not touch here : But I onely take that which makes for the present matter, *to wit*, seeing that faith it selfe, is not onely an action and a worke, but that also according to the minde of the *Arminians*, we are justified by faith, in as much as it is an action and a work, and an inherent vertue ; it is plaine, that the fore-seeing of faith is excluded, by that very eternall good pleasure of God, which the Apostle useth to exclude the fore-seeing of works, seeing that faith it selfe, is also a work and an action ; yea, and doth justifie, as it is an action, if *Arminius* be beleevd.

XVII. Hitherto pertaines that which is said,

130 Of Election in respect of faith fore-seene.

Rom. 9. 11. The purpose of God, which is according to Election, not of workes, but of him that calleth; because faith it selfe is a work, and doth justifie as it is a worke (as the *Arminians* will have it) and to use grace a-right, is with them to worke.

XVIII. The Scripture speaketh of the decree of Election, as of a certaine and immutable decree, *2 Tim. 19.* The foundation of God standeth sure, and hath this seale, the Lord knoweth them that are his. And *Romans 9.* That the purpose of God, which is according to Election might stand. And *Iohn, 10. 28.* I give to my sheepe Eternall life, and they shall never perish, neither shall any man pluck them out of my hand. And chap. 6. 37. All that the father giveth me, shall come to me: whercunto adde that which is, *Mark. 13.* that the Elect cannot be deceived. Did *Pilate* thinke it was an unlawfull thing to change the title of the crosse, which was written by him; and will it be a thing worthe the majesty and wisdom of God, to cancell those things he writ, and having changed his opinion, to wipe out those which hee had set into the white register of the Elect? Hee therefore doth not thinke well of God, and doth subvert the doctrine of the Gospell, who will have the decree of the Election of men to be mutable, and revocable, and to depend on mans will. We have heard that *Grevinchovius* doth deny the decree of Election, to be peremptory and absolute, while we live here. And the whole Schoole of *Arminius*, doth cry out with one voyce, that the number of the Elect is not certaine and determined by the Election and will of God: But if the number of the Elect be not certaine by the will of God, then neither is Election it selfe certaine. And surely, they justly make Election mutable, who make it to depend on mans will: for they will have Election to rest on faith fore-seene, and faith it selfe to depend on mans free-will. Indeed they say, that preventing
and

and accompanying grace, is necessary to beleevē; but the use of this grace, they will have to be in the power of mans will, which alwaies hath this liberty, that it may use that grace, or not use it. And we shall see in his place, that the *Arminians* teach, that the grace of God is not the totall cause of faith, but onely a cause in part.

Finally, you may every where finde, that Election is made by the purpose and good pleasure of God, and for his meere grace, as *2 Tim. 1. 19. Ephes. 1. v. 5. 6. and 11. Rom. 9. 15. and 11. vers. 3.* But I finde no where that any one is *Elected* for faith fore-scene; neither doe the *Arminians* prove it any otherwise, but by consequences farre fetched, which wee will examine in their place and order.

C H A P. X X,

Election for faith fore-scene, is confuted by places taken out of the Gospell of Saint Iohn.

THIS contention will cease, if we stand to the testimony of Christ himselfe; in the Gospell according to Saint Iohn, hee saith many things which cut this knor, and leave no place for doubting.

1. *Iohn 6. 37.* he thus speaketh to the Jewes, *whatsoever my father giveth me, shall come to me; To come to Christ, is to beleevē; for so Christ himselfe expounds it, verse 35. He that cometh to me, shall not hunger, and he that beleeveth in me shall never thirst: He might have said in both places; Hee that cometh shall not hunger, nor shall thirst; but in the latter place he puts beleevē, for come, that wee might know that we come to Christ by beleeving. The meaning therefore of Christ is, that those that are given him by the father, will beleevē in him; and they are given to the sonne, who are therefore given, that hee might*

G 5

save.

132 Of Election in respect of faith fore-scene.

save them, and they might be his flocke. The sence therefore of these words, *whatsoever my father giveth to me, shall come*, is this, *whosoever my father giveth me to be saved, shall beleeve in mee*. They are given then to Christ, before they can come, or can beleeve; for therefore they come to Christ, and beleeve, because they are given him. But *Arminius* will have them beleeve before they be given, for he will have them to be elected, and therefore to be given to Christ for faith fore-scene. Christ saith that therefore they come, because they are given him: the sectaries on the contrary say, that therefore they are given, because they come.

In another place, the head-strong obstinacy of these men, doth no lesse discover it selfe, by them *who are given to Christ*; they would have the faithfull to be understood, as if Christ had said, *he that beleeve in me will come to me*. But we have already proved, that to come, is the same that it is to beleeve. The sence therefore of these words of Christ, according to *Arminius*, will be this; *whosoever doth beleeve, shall beleeve in me*: Adde to these, that seeing in the *Arminian* Election, faith and perseverance in faith is considered as already performed, and therefore they that are elected, are considered as dead, or in the very limits of life and death; they cannot be said to come, who have not already measured out the course of their life. Neither by them who are given to Christ, can be understood those which first gave themselves to Christ; for this were not to give themselves to the sonne, but to be willing that the sonne should receive them comming to him. He indeed receiveth those that come, but they therefore come, because Christ draweth them.; as he himselfe saith, verse 44. *No man can come to me, unlessse the father, that sent me, draw him*.

The *Arminian* conferrers at the Hage, pag. 87. doe suspect;

suspect, that by those *that are given to the Sonne*, are to be understood, not *the faithfull*, but those *that are given to beleeve*. But seeing the *Arminians* are of opinion, that the reprobates also are given to beleeve, and that doth seriously intend their faith and salvation, they should falsely said, that they were to come to Christ, *that is*, that they will beleeve, as many as are given him to beleeve. The very words of Christ doe affirme, and common sence doe convince this, that by those that are given to Christ, are understood his flocke, and therefore the Elect: for as much as those that are given to Christ, are here severed from those that are not given.

II. *Iohn 8. 47. Ye therefore heare not, because ye are not of God*: They therefore which heare and beleeve, doe therefore heare and beleeve, because they are of God; and to be of God, what is it else, than to belong to God? As on the contrary part, *verse 44.* they are said to be of the Devill, who belong to the Devill. Seeing then that Christ himselfe doth witnesse, that therefore some men beleeve, because they belong to God; who doth not see, that it must needs be, that they first belong to God, before they beleeve, for as much as to belong to God, is the cause why they beleeve?

III. Nor is there lesse force in the words of Christ, *Iohn 10. 26. Tee beleeve not, because yee are not of my sheepe*: They then who beleeve, doe therefore beleeve, because they are of the sheepe of Christ: Not according to *Arminius*, who would therefore have them to be of the sheepe of Christ, because they beleeve. It pleaseth the *Arminians* to have the faithfull understood by the sheepe of Christ, and I doe not deny, but that the sheepe of Christ, are they which beleeve; but I deny that the word *sheepe* can be so taken in this place: For so an unsavory cantalogy and vaine repetition should be put upon Christ; *ye beleeve not, because*

134 *Of Election in respect of faith fore-scene.*

because ye beleeve not. This is a declaration of it, that a little before he called those also his sheepe, which were not yet converted : *Other sheepe I have, which are not of this fould, them also I must bring, and they shall heare my voice.*

IV. So, *Iohn 17. 6.* I have manifested thy name unto them which thou gavest me : Therefore first they were given, before Christ declared to them the name of God, by which declaration they received faith. The *Arminian* conferrers at the *Hage*, pag. 87. thinke that it is here spoken of the Apostles, who did already beleeve ; but they prove nothing by it : for this being granted, yet that stands which I maintaine, that the Apostles were first given to Christ, before he had declared himselfe to them. But that it is not here spoken of the Apostles alone, Christ himselfe doth expressly witnesse, verse 20. *Neither pray I for these alone, but for them also which shall beleeve on me, through their word.* And seeing that ver. 9. they are opposed to the world, it appears that these things are to be extended to all the faithful : Unlesse, perhaps the Schoole and followers of *Arminius*, doe thinke that the Apostles alone are they that are not of the world, and that they alone are exempted from the curse of the world. Furthermore, seeing there is no part of the Scripture which doth bring more comfort, nor doth more uphold our faith, striving with temptations, than this divine and large prayer of Christ, because the petitions of Christ, making intercession for us, are so many secret promises and declarations of the good will of the father, which doth alwaies agree with the petition of the sonne ; let the *Arminians* see with what Spirit they are led, and why with so great diligence they endeavour to defraud us of that comfort, which is certainly taken from us, if this Prayer of Christ doth intercede for the Apostles alone ; and if the
Apostles

Apostles onely be meant by those that are given unto Christ.

CHAP. XXI.

The same is proved out of the eight and ninth and the eleventh Chapter to the Romans.

SAINT Paul in the eight to the Romans, treating of Predestination, doth easily drive away all the clouds of error. His words are these, Verse 28. 29. 30. *We know that all things worke together for good to them that love God, to them that are called, according to his purpose : For whom he did fore-know, them also he did predestinate to be conformed to the image of his Sonne, that he might be first borne among many brethren. Moreover, whom he did predestinate, them also he called, & whom he called them also he justified, and whom he justified, them also he glorified.*

I. First of all, that speech offers it selfe, that we are predestinated, that wee might be made conformable to the image of Christ : And seeing this conformity in this life, is by faith and charity ; it is plaine by the Apostle, that wee are Predestinated to faith, and not for faith. I know indeed that Christ himselfe had not faith, as faith is taken in the Gospell ; but seeing that the conformity of the faithfull with Christ is placed in charity, righteousness, and holinesse ; and these are the effects of faith, which doth worke by charity : he that faith wee are predestinated to charity and righteousness, doth also say, that wee are predestinated to faith, which doth effect and worke all those things, no otherwise than hee who is appointed to goe and to breath, is appointed also to life.

II. What say the *Arminians* here ? Why, they by conformity with Christ, understand the crosse, and afflictions for Christ : But the following words
di'prove

136 *Of Election in respect of faith fore-scene.*

disprove that, *that he might be first borne among many brethren* : For Christ is the first begotten of the sons of God ; as for other causes, so also because he being more liberally furnished with the gifts of the holy Ghost, is an example of righteousness and holiness; *being annointed with the oyle of gladnesse above his fellows*, Psal. 45. even as the first borne receive more of their fathers goods : But that he should be called the first borne for the crosse and for afflictions, is a thing new and insolent, and that which reason abhorreth. Also it is certaine, that that which Saint Paul speaketh of, doth belong to all the faithfull. For he addeth, *whom he did predestinate, them also he called, whom he called, them also he justified, whom he justified, them also he glorified*. Glorification, justification, calling, predestination, are the foure links of that chaine belonging to the conformity unto the image of Christ, and they are so interlaced and enfolded, that by no meanes they can be pulled asunder: For all that are glorified are justified, all that are justified are called by that effectuall calling, which is peculiar to the Elect ; all that are so called are appointed, that they should be conformable to the image of Christ. Let the sectaries tell me, whether glorification, justification, and calling, doe not belong to all the Elect : For *Arminius*, while he doth restraine this conformity to afflictions, he maketh many Elect, that are not conformable to Christ, because many of the servants of God, even of the best, have had peace without interruption, and quietnesse with honour. Doe the *Arminians* wipe themselves out of the number of the Elect, who in the height of peace, forgetfull of the crosse of Christ, have moved this sink, pernicious and deadly to themselves, and to the Church? I am not ignorant, that these things are spoken by the Apostle, to the comfort of the afflicted, to whom all things turne to good. But what lets, that he should

not comfort them by those lessons which might belong to all. So the Apostle Saint Peter, 1 Pet. 2. when hee had commanded servants to be subject to their masters, not onely if they were good, but also if they were evill and rough ; a little after he doth exhort them to patience, by those instructions which are common to all Christians, admonishing them that it is pleasing to God, if any of them endure troubles for conscience sake ; that Christ being innocent, therefore suffered, that he might leave us an example, that we might walke in his steppes : And it is no doubt, but that these that are here said to be predestinated to conformity, unto the image of Christ, are the same with those, who in the same place he saith, are called by the purpose of God : But they that are afflicted for Christ, are not onely called, but also all the Elect; among whom there are many that are free from persecutions.

III. Especially observe, that Saint Paul here doth speake of the Election of particular persons, *those whom he Predestinated, and those whom he glorified*, for but some, and that a few are glorified. These Innovators, will have the Election of particular persons to be after calling, and they will have them to be elected; whom God fore-seeth will follow him calling; and they make Election to rest upon this foreseeing. But Saint Paul here maketh Election to be before calling, when he saith, *whom he predestinated them also he called, whom he called, them also he justified; whom he justified, them also he glorified* : For as in order and time, justification is before glorification; and calling before justification, so also the predestination of severall persons is before calling.

IV. But it is worth the labour, to consider the links of that Apostolicall chaine, *whom he predestinated he called, whom he called he justified, whom he justified he glorified*, Doe not you see how we are predestinated

138 *Of Election in respect of faith fore-seene.*

predestinated to our calling, and by our calling to justification? And seeing that wee are justified by Faith, it followeth that wee are predestinated to Faith: For how can he be predestinated to justification by Faith, who is not predestinated to Faith? These things strike at the life.

V. I let passe, that the *Arminians* doe overturne those words of *S. Paul*, *whom he justified, them also he glorified*; while they affirme, that many are justified who are reprobates. This they cleerely shew in their Epistle against the *Walachrians*, Pag. 40. *They who belceve for a time, may be said to be justified, whom the event doth shew to be reprobates.*

VI. In the same chapter. v. 16. he saith. *The spirit of God beareth witnesse with our spirit, that we are the children of God.* I demand whether this testimony of the spirit be certaine or doubtfull? If it be doubtfull, the spirit of God is accused of a lie. If it be certaine, I demand on what foundation doth this certainty rest? Doth it rest on the power of free-will? Why this is a doubtfull and deceitfull certainty. Or is this testimony certaine, because it is given to none but them, whom God hath certainly appointed to salvation? Why, this is that very thing, which we affirme, and the *Arminians* deny.

VII. There is no lesse force in the ninth chapter to the *Romans*, where the Apostle doth thoroughly and largely treat of Election and reprobation. The scope of the Apostle, is to teach, that Election and salvation, is not of the works of the law, but of God, calling and having mercy, and his scope is not (as *Arminius* faines) to treat of justification by Faith. I will not repeat those things which are spoken, chap. 15. where we have repressed *Arminius*, torturing the Apostle, that he might draw him, against his will, to the patronage of his cause.

VIII. Thus much the carefull Reader shall observe;

Of Election in respect of faith fore-scene. 139

serve ; that *Paul* after he hath spoken of the purpose of God, according to Election, doth presently lay downe *Iacob*, for an example of that Election ; whom God loved before he had done any good or evill, and therefore before he had beleevd (for to beleve, is to doe something) and so Election went before Faith. Yea, although to beleve the Gospell and obey it, were not an action ; yet if Election went before the consideration of works, it must needs also goe before the consideration of Faith, from which works doe flow : For if Faith should goe before Election, God in electing could not consider Faith, but as bringing forth works, for otherwise he had considered Faith, not as it is, but as it is not.

IX. Also that which he saith, v. 16. *It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy*, were false, if God had mercy on men for faith fore-scene. For the *Arminians* doe hold this stedfastly, and defend with greatest diligence ; that God giveth all men power of beleeving in Christ, yea, and that he is bound to give it, and how great grace soever God may give to beleve in act, yet it is in the power of mans free-will to use this grace or not to use it ; to beleve or not to beleve ; and that that man is elected by God, whom he foresaw would beleve, and whom he considereth as already beleeving. According to this doctrine, it may rightly be said, that salvation is of him that willeth and of him that runneth, and not onely of God that sheweth mercy : but if *Paul* therefore said, that it is not of him that willeth, because it is not alone of him that willeth, why shall it not be also lawfull to say, that it is not of God that sheweth mercy, because it is not alone of him shewing mercy, but also of mans free-will.

X. But if to that question whereby it is demanded, why God of one and the same Masse, hath loved one
and

140 *Of Election in respect of faith fore-scene.*

and hated another, why he had mercy of one, and hardened the other ; it may be answered, that it was done because of God fore-saw that the one would beleeve, and the other would not beleeve : Saint Paul ought not to have blamed the demander, and commanded him to be silent, seeing the cause of this difference is in readinesse, *to wit*, in the one, faith was fore-scene, in the other unbeleeve was fore-scene. Did Saint Paul seeme to *Arminius*, either not to be quick of understanding, or to be scrupulous without cause ? But lest he should be compelled to say this, he hath devised I know not what subtilties, and monsters of interpretations : Such as are these. *Of him that calleth, that is, of Faith : And of God that sheweth mercy, that is, that justifieth not for works, but for Faith*, which mercy, notwithstanding is common to many reprobates. Then also that speech, *I will have mercy on whom I will have mercy*, by *cujus*, whom hee would have *qualium*, what sort of men, to be understood. And *it is not of him that willeth, to wit, rigateousnesse* is not : For he denyeth that these are to be understood of salvation, as if salvation were of him that willeth : Even as *to have mercy*, if *Arminius* be beleeved, is not to save, but to give the meanes to righteousness. And many more such like, which are either inconvenient or wrested, which we have examined in the 15. chapter.

XI. Adde to these that which is in the eleventh to the *Romans*, *At this present there is a remnant according to the Election of Grace*, *Rom. 11. 5.* By this remnant, or reserved portion, are understood those Jewes who cleaved to Christ, and who did not fall from the covenant with the rest. We have here therefore the cause why these persevered in the Faith, and have not fallen from grace, *to wit*, because the reservation was made according to the Election of grace : Therefore perseverance in Faith, is according

to the Election of grace, and not Election, according to perseverance in Faith. as *Arminius* would have it. *Arminius*, that he might shift off this place, saith, that it is here spoken of Election to righteousness, not of Election to Faith, which although it be false, yet it doth not infringe the force and evidence of this place : For, whosoever is elected to righteousness, is elected to Faith. And surely I cannot sufficiently marvell at that which *Arminius* saith, Pag. 222. *What is that which is by grace ? It is Election to Faith, nothing lesse, but it is Election to righteousness, as if there were any righteousness without Faith : Or as if he who refuseth Faith, do not also refuse righteousness. Surely these things sound of Socianisme, and doe shew that there is under them some hidden ulcer : Also, what is it to the purpose to contend, that it is here spoken of Election to righteousness, seeing according to Arminius, this is not certaine by the will of God, but doth depend on mans free-will.*

XII. *Arnoldus*, Pag. 346. dealeth more warily : He thinks that it is spoken here of the rejection of the Jewes, and taking in of the Gentiles : But the word remnant, or reservation, doth confute this, for from hence, as also from the former verses, it is manifest that he doth enquire the cause, why a few of the Jewes, onely a remnant, doe belong to the covenant, being afterwards to explaine how the Gentiles were engrafted into the place of the rest, which were rejected and cut off.

Finally, against these places of Scripture, the *Arminians* (although they be acute and witty men) doe so flye the encounter, they doe fight so recoylingly, they doe so intangle themselves, that they seeme either to be unwilling to be understood, or to distrust their owne cause : Furthermore, if they say true, no man yet had understood what Christian Religion is.

CHAP. XXII.

The same Election, in respect of Faith foreseene, is confuted by Reason.

I. **R** Eason it selfe doth agree to the Scripture : For if perseverance in Faith, be considered in Election, as a thing already performed, no man is elected but he is considered as dead, and as having finished his course, for no man can be said to have persevered untill the end; but hee which is come unto the end.

II. Hence also it appeareth, that *Arminius* is contrary to himselfe ; For hee saith, Election is of them that beleeve : But they that are dead cease to beleeve : Therefore, that *Arminius* might be constant to himselfe, hee ought to say, that Election is of them that cease to beleeve, and not of them that beleeve.

III. Also if Election to glory, be made for some fore-seene vertue, Christ himselfe, as hee was man, was not predestinated to glory : for he was not carried to such a height of glory : for the fore-seeing either of Faith, or works, or any vertue ; for whatsoever vertue or holinesse is in Christ, as he is man, doth flow from the personall union with the divinity, and from the purity of his conception, by which hee was free from originall sinne. Therefore this his holinesse cannot be said to be fore-seene, but to be decreed. Nor was he predestinated for holinesse, but to holinesse. And that the Election of the head, should be contrary to the Election of the members, and that the head should be elected to vertue, the members for vertue, no reason doth admit.

IV. Adde to these, that while Election is said to be for faith fore seene, there is appointed an Election, which

which doth not belong to infants that are taken away by an immature and untimely death, because they want faith.

V. yea, Election for faith fore-seene, cannot be called Election, but it is an admission & receiving of them who come to Christ by Faith, and of them, who by their free-will, using Grace well, doe first choose God, in whom they put their trust before they be chosen by God. Christ on the contrary side saith, *Iohn 15.16. Ye have not chosen me; but I have chosen you.* The *Arminians*, while they contend that it is here spoken onely of Election to their Apostleship, doe not obscurely confesse that this place doth hurt them, if it be there spoken of Election to salvation: their will is therefore in the worke of salvation, that God be chosen by man, before man be chosen by God. Goe to then, let us grant, that it is here spoken onely of Election to their Apostleship, for that doth not a little further our cause. For if the Apostles were elected to their Apostleship, not for any fore-seene vertue, but were elected to receive those vertues and gifts, by which they might execute their Apostleship; it is much more likely, that man is not elected to salvation for any fore-seene vertue, seeing eternall salvation is a farre greater benefit than the Apostleship, and further removed from the power of man, and more exceeding our capacity, and therefore it is a thing whercunto wee have much more need of the helpe of God, and which is lesse in the power of mans free-will, than the obtaining of an Apostleship.

VI. By the same doctrine, faith in Christ, is made a thing of mans free-will, in the power whereof, it is to use grace, or not to use it, to beleeve, or not to beleeve, and to use, or not to use those powers to beleeve, which are given unresistably. Surely *Arminius*, had never said that Election had beene for faith fore-seene, if he had thought that God had certainly decreed

144 *Of Election in respect of faith fore-seene.*

decreed to give faith to some certaine men, whom he Electd to salvation, for he acknowledgeth no precise and necessary decree of God of giving to any one the very act of beleeving : For this speech were unapt, *God elected Paul because he fore-saw that he would give him Faith* : If in Election faith be considered as already performed, and as that on which Election doth rest, it must needs be, that God hath not wrought it : Otherwise, God should be said to be willing to save a man, because he determined to give him faith ; when on the contrary side, he doth therefore give faith to one, because he hath decreed by his certaine and immutable will to save him.

VII. What is to be thought of this doctrine, may be gathered by the consequents which they build on this foundation : such as are these ; The Election of God in this life is not certaine, nor irrevocable ; the number of the Elect is not certaine and determined by the will and Election of God : the grace of God is not the totall cause of faith, which is a grievous speech, and overthroweth the foundations of faith, as we have already proved, and hereafter more shall be spoken of the same thing.

VIII. What a thing it is ? that by this opinion no man can beleeve that he is elected : For if any one did beleeve he were elected, hee would beleeve also that his faith was after his Election. So he that beleeveth he is a man, was a man before he beleeved it : and if faith and perseverance in faith, doth goe before Election, he who beleeveth in Christ, may indeed presume or hope that he is elected, after he hath persevered ; but he cannot beleeve that he is already elected, seeing according to *Arminius*, no man is elected, but after he hath beleeved, and when he hath ceased to beleeve. Hath therefore this pernicious doctrine torne the bowels of the Churches of the Low-Countries, that it might pull out of their minds the

the confidence of Election, and that no man, unlessse it were impudently and falsly, might beleeve that he is elected by God to salvation ?

CHAP. XXIII.

The opinion of Saint Austen concerning Election for faith fore-seene.

WEE are beholding to *Pelagius* and his sectaries, for the learned Treatises of Saint *Austen*, full of good fruit, wherein he hath explained more fully and more plainly than any other, the heads of Christian faith concerning Grace, Free-will, and Predestination : For before *Pelagius* his time, these things were handled generally and grossely, and not exactly enough : Saint *Austen* himselfe, in his booke of the Predestination of the Saints, Chap 3, and of his retractions, lib. 1. cap. 24 and in many other place, doth confesse, that he at the beginning writ, with little consideration, concerning these things ; the holy man was not ashamed to change his opinion, after hee sharpened his wit at this whetstone of contentions, and the sparkes of truth broke out of the disputation.

The heresie of *Pelagius* being driven away, the reliques of the *Pelagians* did yet remaine in *France*, who to keepe backe envy, lest they should seeme to favour *Pelagius*, they did distinguish nature from grace : But they did affirme that sufficient grace was offered to all men, and that it did extend as farre as nature : they did acknowledge an Election, but it was conditionall and not absolute. For they were elected by God whom he fore-saw would beleeve and use his grace well. And these are their opinions, That Election is for faith fore-seene ; and that the number of Elect is not determined by the certaine decree of God. They said
tha

146 *Of Election in respect of faith fore-seene.*

that the fruit of the doctrine of Saint *Austin* concerning Election according to the purpose of God, was either desperation, or a benumbed sluggishness, if the reprobate man cannot be saved by any labour and contention, nor he that is elected be deprived of the kingdome by any negligence. It is not amisse to set downe their words, taken out of the Epistle of *Prosper* to Saint *Austin*, which is incerted in the seaventh Tome of Saint *Austins* works: They determine that the propitiation, which is in the Sacrament of the bloud of Christ, is propounded to all men, without exception; that whosoever will come to faith and to Baptisme, may be saved. And that God fore-knew before the making of the world, who were to helieve, and who by faith (which afterwards was to be assisted and helped by the grace of God) were to remaine: And that he predestinated those to his kingdome, who being freely called, he for-saw would be worthy of Election, and would depart out of this life with a good end, &c. But they say that the opinion of Saint *Austin* doth take away from them that are fallen, the care of rising againe, and doth yeeld occasion of a heavy dulnesse to the Saints, &c. They doe not yeeld that the predestinated number of the Elect can neither be increased, nor diminished: this is meere Arminianisme, the very same opinion; wee are assailed with the same calumnies wherewith Saint *Austin* was.

Against these Semipelagians, the holy man writ a Booke of the Predestination of the Saints; out of which Booke, it will not be from the purpose to take out and alledge some places.

Chap. 3. wee read (the Apostle saying it) I obtained mercy, that I might be faithfull: He doth not say, because I was faithfull: It is given then to him that is faithfull, but it is given him also that he might be faithfull.

Chap. 17. Let us understand the calling whereby men
are

are elected, not they which are elected because they beleeved, but they which are elected that they might beleeve. For thus the Lord himselfe doth make plain enough, when he saith; Yee have not chosen mee, but I have chosen you: For if they were therefore chosen, because they beleeved, they had first chosen him, by beleeving in him, that they might deserve to be elected. And a little after: They did not choose him, that he might choose them, but that they might choose him, he chose them, because his mercy prevented them, according to his grace, not according to their desert. And in the same Chapter; God then elected the faithfull, but it was that they might be so, not because they were already so. By choosing them, he maketh them rich in faith, as heires of a Kingdome; and rightly, because he is said to choose that in them, which that he might worke in them, he hath chosen them. Doth any one beare our Lord saying; Yee have not chosen me, but I have chosen you? and dares he say that men beleeve that they might be chosen, when rather they are chosen, that they might beleeve?

Chap. 18. He chose us in him before the world was made, that we might be holy and without spot: Therefore not because we were holy, but that we should be holy; it is certaine, it is manifest: Therefore we were to be such, because he elected us, predestinating us, that by his grace we should be holy.

In the nineteenth Chapter he repeaterh the same words, and addeth moreover these; When therefore he predestinated us, he fore-knew his own worke, who hath made us holy and without spot.

In the same place the Pelagians rejecting Election for workes fore-seene, sticke onely in the fore-seeing of faith: Wee (say they) doe say that our God fore-knew nothing, but faith wherby we begin to beleeve, and therefore he elected us, &c. Against these things Saint Austin disputeth much, and at the length he doth thus

148 Of Election in respect of faith fore-seene.

conclude his speech, Neither doth faith it selfe goe before ; for he doth not choose us because we beleeve, but he chose us that we might beleeve, lest we should be said to choose him first : and that should be false (which God forbid) which Christ saith, ye have not chosen me, but I have chosen you: Neither are we called, because we doe beleeve, but we are called, that we might beleeve, and by that calling, which is without repentance, it is wrought, and thoroughly wrought, that we should beleeve.

Finally, he saith, that Pelagius himselfe, to the intent that he might delude the Palestine Synode, with an ambiguous confession, condemned those that say that grace is given according to merit ; which opinion was allowed by the Synode ; and they were condemned, who said Election was for faith fore-seene. For Saint Austin confirmeth, that these two come to one and the same sence : In his first booke against Iulian, chap. 3. God electeth no man that is worthy, but by electing him, he maketh him worthy.

And he doth in six hundred places, beat upon absolute Election, or (as Arminius calleth it) precise Election, and not depending upon the fore-seeing of any vertue or worth. As Epist. 105. why one should beleeve, and another not beleeve, when both heare the same thing ; and if a miracle be done in both their sights, it is the height of the riches of the wisdom and knowledge of God, whose judgements are unsearchable, and with whom there is no iniquitie, while he will have mercy on whom he will, and hardneth whom he will : for those things are not unjust, because they be hidden and secret : But these things are not hidden to Arminius for hee saith, the cause of this difference is the fore-seeing of faith in one of them.

The Booke de fide ad Petrum, whether it be the Booke of Fulgentius, or of Austin, in the third chapter, hath these words ; They shall raigne with Christ
whom

Of Election in respect of faith fore-seene. 149

whom God of his free gracious goodnesse, hath elected to the kingdome; because by predestinating them, he hath prepared them to be such that they might be worthy of the kingdome, he hath prepared them, whom according to his purpose he will call; that they may obey, he hath prepared them whom he will justifie, that having received grace, they might beleeve rightly, and live well: To which kingdome they have come, whom God hath saved of his free-grace, for no precedent merit of good will or good worke.

CHAP. XXIV.

The arguments of the Arminians, by which they endeavour to stabl sh Election for faith fore-seene, are examined.

THe *Arminians*. who by a new name, call themselves *Remonstrants*, in the conference at the *Hage*, doe power downe a thicke haile of places of Scripture, by which they endeavour to perswade that Election is of them that beleeve. and that the decree of Predestination, is nothing else but the will of saving them that beleeve. This is to doe another thing, and not to touch the question, for the controverisie betweene us, is not concerning these things. The state of the question is this, *whether Election be for faith fore-seene*: Then also, whether God electing severall and certaine persons doth consider in them perseverance in faith, as a thing already fulfilled, and as a condition, on the performance whereof Election doth rest. But these men leaving the question untouched, are altogether in that, that they might proove Election to be of them that beleeve: Wherefore although the rank of their nine Syllogisins, which they set in order, admit many other exceptions, yet because they are all faulty in that fallacy,

150 *Of Election in respect of faith fore-scene.*

which is called *Ignoratio Elenchi*; by which that which is concluded, is thought to hurt the adversary, when yet it doth not hurt him, it is better to grant that which they would have, *to wit*, that God electeth none but they which beleeve, and that Election is of the faithfull, so this be fitly received, and in a good sense; *to wit*, that God doth Elect, and that he is willing to save those that beleeve, because hee saveth no man but to whom hee will give faith, and because without faith it is impossible to come to salvation. And that God in electing, doth consider men as faithfull; *that is*, as those that by his gift were to have faith: And that the decree of Election is with respect of faith; because the decree of salvation doth include also the decree of the meanes to come to that end, and therefore also of faith in Christ. And surely *Arminius*, and after him *Arnoldus*, pag. 92. doe falsly fasten on us this opinion: That God determined to save the Elect, without the consideration of faith in them.

The thunderbolt therefore that they cast with such a noise, is turned away onely with a blast, or with the winde of ones cap, and toucheth neither us, nor to the matter.

I I. No more to the purpose doth the other sectaries, so often heape up the words of Saint Paul, *Ephes. 1. 4. Hee hath elected us in Christ*, which they so take, as if Saint Paul had said, *Hee hath elected us for Christ*, and considered as already beleeving in Christ, when hee did Elect us. The Apostle saith no such thing, whose meaning is plaine and simple; *He elected us in Christ*, that is, *He appointed us to salvation, to be bestowed upon us by Christ, or in Christ.*

III. They effect nothing more by these places: No man shall separate us from the love of God, which is in Christ Iesus, *Rom. 8. 39.* And, *God was in Christ reconciling the world to himselfe, 2 Cor. 5.* Surely here is
not

not a word of faith fore scene : For if they should bite their nayles untill the blood followeth, they could prove nothing by six hundred such places. God was in Christ while he was on the earth, in him and by him, working out our reconciliation ; but what is this to faith fore-scene ?

IV. It is a weake dart which they cast, *He that beleeueth in me hath everlasting life, Iohn 6.* and *without faith it is impossible to please God, Heb. 11.* By these places indeed, the necessitie of faith is proved, but not the fore seeing of it before Election : No man is saved, but hee that beleeueth, because God would have this to be the way of salvation, and because hee giveth salvation to none, to whom hee doth not give faith.

V. These are the words of *Conradus Vorstius*, in his booke intituled the *Conference with Piscator*, Sect. 18. *If wee are adopted by faith, we are also elected by faith.* But I deny that that will follow ; for Adoption is after Election, as the Apostle teacheth, *Ephes. 1. 5.* *He predestinated us to the Adoption.* He which saith, wee are adopted by faith, doth not therefore say, that we are elected by faith, or for faith ; but he saith, that by faith wee are affected with the sense of the fatherly love of God to us, and that the beleevers receive the Spirit of Adoption.

VI. He doth defend himselfe by the words of the Apostle, *2 Thes. 2.* *He hath chosen us from the beginning, through faith.* But here *Vorstius* doth wickedly cut short the words of the Apostle, and doth present them lame unto us. The words of Saint Paul are these, *God from the beginning hath chosen you to salvation, through sanctification of the Spirit, and beliefe of the truth :* Hee doth not say, that we are elected for faith fore-scene ; but that we are elected to obtaine salvation by faith. And if it may be gathered from this place, that wee are elected for faith fore-scene, it

152 *Of Election in respect of faith fore-seene.*

will be proved by the same place, that wee are elected for sanctification or regeneration fore-scene, which doth not please *Arminius*.

He doth urge that place of Saint *Iames*, chap. 2. *Hath not God chosen the poore of the world, rich in faith?* but in vaine: for therefore they are rich in faith, because God hath given them faith, and he hath therefore given it them because they are elected. If I say, God hath elected the Saints which doe enjoy glory, doe I therefore think that God elected them for the fore-seeing of the glory to come? And if it be lawfull for the *Arminians* to take these words of Christ, *I give my life for my sheepe*; as being spoken by anticipation or prevention of those who were not yet his sheepe, but were to be: why may it not be lawfull for us also to take these words, *God chose the believers*: as being spoken by an anticipation, of those which doe not beleeeve in act, but are considered as those who are to beleeeve.

VII. *Vorstius* addeth, that *Mat. 22*. few are said to be elected, because few have the wedding garment. But I deny, that this is to be found there: Christ shuts up with this sentence, the parable of those that were called to the wedding, whereof onely few obeyed him, calling them; *Many are called, few chosen*. In which words the reason is not yeelded, why he was cast forth that had not on the wedding garment, but why, of many that were called, there came but a few: Which thing, that the Reader might not observe, *Vorstius* hath used a doubled deceit; for he hath omitted those words, many are called, and then also in stead of *Nam, For*, he hath set downe, *Quia, because*; that he might perswade that here the cause was rendered, why he that was undecently apparelled was cast out: For he knew that the particle, *Nam, for*, doth often set downe the note or marke, but not the cause, as *Mat. 26. 73*. and in many other places: but in this place,

place, it is no doubt but that here the cause is signified : For the cause is noted, why of so many that were called, so few followed him calling, *to wit*, because although many are called, yet few are chosen. Whence it is manifest, that this place, if any other doth hurt. *Arminius*.

VIII. The other things which he doth heape up, that hee might prove, that they that are elected, are these that beleeve, are nothing to the purpose : For the Elect are the beleevers, and the beleevers are the Elect : But they are not elected, because they are beleevers, but that they might beleeve.

IX. There is no more force in the objection which he bringeth out of the *2 Pet. Chap. 1. Make your calling and Election sure* : Out of which words he doth inferre, that calling is before Election. But *Peter* doth not here set calling before Election, but the certainty of our calling, before the certainty of our Election: I willingly acknowledge that that certainty is first in order. But that Election is before calling, *Saint Paul* teacheth, *Rom. 8* *Whom he predestinated hee called, whom he called he justified, whom he justified he glorified* : For as justification is before glorification, and calling before justification, so predestination is before calling.

X. *Grevinchovius* against *Ames*, *Pag. 171.* doth thus dispute. *I say that by your predestination the Gospel is inverted : For this is the sentence of the Gospel : If thou beleevest thou shalt live : but this your predestination saith, if you are predestinated to life you shall beleeve.* I answer, it is one thing to invert or turne the sentence, another thing to overturne it : For this sentence is convertible, whosoever is elected shall beleeve and whosoever doth beleeve is elected : For we speake of that faith which *Saint Paul Tit. 1. 1.* calleth the faith of the Elect. Doe not the *Arminians* rather invert the Gospel, which saith, that faith is of

154 Of Election in respect of faith fore-seene.

the Elect ; but they say, that faith is not of the Elect, but that Election is of the faithfull ? That which *Grevinchovius* in that place doth stufte in concerning reprobation, shall be examined in his owne place.

XI. The same man, pag. 130. doth thus argue. *Salvation is the reward of faith, 1 Pet. 1. 9. the crowne of righteousness, the reward of labour, the prize of our strife and finished course, the inheritance of the sonnes of God, that is, of the faithfull, Iohn 1. 12. Gal. 4. 30.* And because it is hard to see how these things can be drawne to Election for faith fore-seene, seeing it is not there spoken of Election, nor of faith fore-seene, he addeth these words, *Therefore Election to Salvation is not the decree concerning the end of men, as they are men simply, but of the Salvation of men, as they are such sort of men, to wit, of them that are faithfull, and of them that persevere in the faith.* This also wee confesse in that sense which we said before ; but it were better to say, *of them that were to persevere*, because God electing, doth not consider faith and perseverance, as a thing performed, but as a thing to be performed, and that by his bounty and gift.

XII. He further addeth, *The will of bestowing the reward, the wages, &c. doth necessarily presuppose the fore-seeing of faith, and perseverance in faith, by the covenant of the Gospell, if thou beleevest and dost persevere, thou shalt be saved.* Here you digresse from the question : For it was spoken of Election for faith fore-seene ; but you speake of salvation which is bestowed after faith. God electing to salvation, doth fore-see that faith will come before the obtaining of salvation, but he doth so fore-see it, that God fore-seeth that which he himselfe is to worke, which to speake properly is not to fore-see, but to will. Furthermore, eternall life, is called the reward of faith, because it is not to be had, but after the fight of faith, neither can we come thither but by labour ; but it is not given for

for the labour, neither are we chosen to salvation, for the fore-seeing of labour or faith ; but God who doth predestinate us to the reward, doth also predestinate us to the fight : As Paul testifieth, *Phil. 1. 26.* *It is given to you in the behalfe of Christ, not onely to beleeve in him, but also to suffer for him.* It is also a kinde of reward freely bestowed, as Saint Ambrose teacheth, *Epist. 1. Lib. 1.* *The reward of liberality and of grace, doth differ from the stipend of vertue, and wages of labour.* In the meane while, the Reader shall note by the way, that the *Arminians* strive for Election, upon the fore-seeing of works : For eternall life in the holy Scripture, is called the wages or reward not onely of faith, but also of works, of almesdeeds, of patience, according to that of *Matthew, Chap. 19.* *Call the labourers, and give them the pay.* If therefore it may thence be proved, that Election is for faith fore-seene, because eternall life is called the reward of faith, why shall not the same Election be for works fore-seene, seeing eternall life is often called the reward of works ; especially seeing to beleeve, is it selfe a worke, and that the chiefeſt worke, and the *Arminians* are of opinion, that wee are justified by faith, as it is a worke, as shall be seene in his owne place ?

XIII. The same man, P. 170. and 188. doth much please himselfe in this argument. *If predestination is such as you saie it to be, then the will of God concerning the salvation of a man that is to be saved, is twofold, and contradictory to it selfe : One whereby he doth will and ordaine salvation to him that doth not beleeve, that is, not for faith fore-seene : The other, whereby in time he will not save the same man, unlesse as he is faithfull.* But I deny that these things are contrary : To Elect to salvation him that doth not beleeve, that hee may beleeve, and to will the salvation of him that beleeveth, So if a father should appoint

156 *Of Election in respect of faith fore-seene.*

his little sonne of two yeeres old, to the office of a Senator, or of a Pastor of the Church, and afterward should have care to furnish with learning the same sonne, when he is growne great, that he might come to this office; doth this father will contrary things, because hee appointed him to this office at the first, being unlearned, and afterward being learned?

XIV. The same man, *Pag. 194.* doth thus dispute. *What men soever, and howsoever qualified, and in what order soever, God in time doth save the same men, and so qualified, and in the same order he hath decreed to save; But in time he first giveth Christ, then according to his wisdom he doth justly administer the means that are necessary to faith and repentance, both sufficiently and effectually; and them that repent and beleve in act, he doth receive into grace: And finally, those that persevere in Faith he saveth Therefore he hath decreed to save in the same manner and order those men, and so qualified, or so considered.*

Ans. The major proposition doth mingle false and true things together, that those that are false might lye hid in the multitude, nor is it in all respects true. There is no doubt, but that whatsoever men, and what sort of men God in time doth save, the same men, and the same sort of men he hath decreed to save: But that God doth save them in the same order in which he decreed, is one way true, and another way false. It is true that God doth save in the same order in which he decreed to save; but it is not true, that God in executing or saving, doth follow the same order which he did in decreeing: For in decreeing, he first thinks of the end, before he thinks of the means: Contrariwise, in executing, hee beginneth with the means and helps, and finisheth in the end. So the Physitian doth first intend health before Physick, but in executing, he doth first apply the medicines, before he healeth. *Grevingobius* there-
fore

fore doth erre, who from the order which God doth follow in executing his decree, doth gather what should be his order in decreeing. In the meane while, by the way observe in *Grevinghorius* the spirit of *Arminius* : He dares not say that God giveth faith, but that he gives onely the meanes to faith, because he will have it to be in the power of free-will to use these meanes, and that faith is but the gift of God in part.

XV. The argument of *Arnoldus*, pag. 181. hath the same fault ; *These things* (saith he) *are thus coupled together : that God will first have one beleeve, before he will have him be saved, whereas your predestination teacheth contrarily, that God doth first will to save a man, and then he willeth that he should beleeve.* In these words hee doth confound the order of decreeing, with the order of executing : for in the execution of his decree, God will first have him to beleeve, before he will have him to be saved : but in decreeing, God doth first decree to give salvation, before he decreeth to give faith; and he first thought of the end, before he thought of the meanes.

XVI. The same man, pag. 195. doth contend that these are things incompatible, & which cannot stand together, that God would save *Peter* absolutely, and that he would not save him, but upon the condition of faith. I answer, there is an homonymy and equivocation in the word *absolutely* : If by *absolutely*, be understood certainly, precisely, or necessarily, these are not contrary, to will to save *Peter* certainly and precisely, and to will that *Peter* should be saved by faith : Even as these things are not contrary ; To will absolutely that *Peter* should live, and to will that he should live by food and by breathing. But if by these words, *To will to save absolutely*, be understood that God will save without faith : then we are slandered, for there is none of us of this opinion, none beleeves it :

158 *Of Election in respect of faith fore-seene.*

it : but that this the meaning of *Grevinchvius*, the following words declare, for he addes, *These things are contrary, to will that the same man should beleeve, and that he should not beleeve.* Which of us, yea, what Christian hath ever said, that God doth will that a man should not beleeve in Christ ? and yet hee doth ascribe that opinion to *Calvin*, citing in the margent his *Institutions*, lib. 1. chap. 18. §. 13. where there is no such thing, nor hath there beene any more rigid and precise maintainer of faith in Christ, than that holy man : Therefore after his sick minde hath vomited out this poison against us, he triumphs, as of a thing well performed, as the Cock crowing upon the dunghill : *These things* (saith he) *when you have reconciled, I will say you are a great artist in reconciling.* But it was not for *Ames*, a man well deserving of the Church, to labour in reconciling the doctrine of the Gospell, with the blasphemy of *Sathan*.

XVII. The sectaries are wont, after this manner to accuse us of overthrowing the Gospell: *The Gospell* (say they) *which on condition doth promise life to the beleever, cannot serve for the executing the decree whereby life is precisely appointed to certaine & determined persons.* But I affirme that it doth serve; because God promiseth life under a condition, which he decreed to worke in the Elect. For what letteth that God should not promise life to him that beleeveth, and yet decree to give faith to those certaine and determined persons which he hath elected ?

XVIII. *Arnoldus*, pag. 52. hath these words; *If faith be an effect of Election, it cannot be comprehended in the decree of Election.* But there is none of us saith, that faith is comprehended in the decree of Election, but a purpose or will of giving faith : And this will hath that respect to the decree of Election, as the part to the whole ; for the decree of the meanes to the end, is included in that decree by which the end

is decreed; as in the will of building an house, the will of providing stones and timber is contained.

XIX. It is a thing of small moment, which they every where bear upon: *According to the Gospell* (say they) *faith is a condition required in saving and electing, but not according to your opinion.* It is a calumny. Wee acknowledge that faith is a condition required in saving a man, but not fore-required in electing him, as *Arminius* would have it: Faith is a thing without which God doth not elect, but not that for the fore-seeing whereof he doth elect. That faith is required in Election, although the Scripture doth not say it in the same words, yet it may fitly be received, and according to the meaning of the Scripture, if faith be laid downe as a condition following Election, and without which God will have no salvation. No otherwise than breathing is a condition to life, although a man be first appointed to life, before to breathing.

XX. The *Arminians* in their Epistle against the *Walachrian* brethren, p. 43. doe thus explaine their opinion: *it seemeth most inconvenient to us to affirme, that God in Election did decree what he himselfe would worke in man, by his spirit: For by the decree of absolute Election to salvation, the conferring of salvation alone, and not of faith is decreed.* This their false and foolish opinion they uphold by this argument: *Seeing that salvation and faith are most divers predicates, neither doe they make the same thing by it selfe, or by accident; it cannot possible be, but that the decree of conferring salvation is one, the decree of conferring faith is another.* I answer: Although salvation and faith are divers things, yet faith is a necessary meanes to salvation; and the decree of the end includes also the meanes; life and breathing are things no lesse divers, than faith and salvation: and yet by the same decree, whereby one is appointed to life, he is appointed

appointed also to breathing, because breathing is the meanes to life.

XXI. This objection of the *Arminians* is frequent and worne out with using : *If God doth predestinate men to faith, as to the meanes by which they should come to salvation, it must needs be, that God should also predestinate the reprobates to incredulitie and impenitency, as to the meanes by which they should come to damnation.* But I deny that this followes, for here we speak of the meanes which God himselfe doth supply, but incredulity and impenitency are meanes which man himselfe hath suggested of his owne. The meanes which God finds already made, are to be distinguished from those which he makes : God in predestinating, doth consider man as corrupt and lying in sinne; whence it comes to passe, that the meanes to damnation are already in man: neither is there any neede that they should be supplied otherwise, much lesse by God, who never is the author of sinne. But seeing man is naturally destitute of the meanes of salvation, they cannot come to man, unlesse God give them. Neither is incredulitie a condition required after the same manner in reprobates, as faith is in the elect; for that is a condition required before reprobation, but this is a condition following Election: Thence it is, that incredulity and impenitency, are things deserving reprobation, but faith is a thing not deserving Election nor salvation.

XXII. With that argument another also doth fall to the ground, which these Sectaries heape up, even with a loathsome repetition : *If God (say they) doth not elect for fore-scene faith, then he doth not reprobate for fore-seene sinne.* But I deny that these things are alike, or that one followeth of another : for God fore-seeth sinne, because he is not the author of sinne, but he doth not fore-see faith, but doth decree to worke it; and this which God decreeth, he doth not fore-see it,

it, but doth will it: if we would use significant and fit words, and not purposely darken things by an improper kinde of speech. And truly the *Arminians* seeme to mee, to strike themselves with their owne stings: For if this reason of theirs prevaile, why may it not also be lawfull to reason thus? If God electeth without the respect of good works (as *Arminius* will have it) then also he doth reprobate without the respect of evill works: The consequence is the same, and yet the *Arminians* doe not admit this. *Arnoldus* after *Arminius* doth heape together many things, by which he would get envy to our cause, and would load it with hatred, the knowledge whereof is worth the labour, for they are cloathed with much art, and searched colours: In the front he doth place arguments, by which he would prove, that our opinion is contrary to the wisdom of God.

XXIII. He therefore, Page 217. doth thus argue. *It is contrary to wisdom, first to ordaine absolutely to any one, that thing which is lost, and therefore is not at all, and then to decree that he should obtaine the same thing* The same homonymy, is in the word *absolutely*, which we noted before in *Grevinchows*, in the sixteenth objection; the answer therefore may be sought for there. But it is not true that this is contrary to the wisdom of God, no more than absolutely to decree that one should recover his lost health, and yet decree that he should take Physicke, and should obtaine help of the Physitian.

XXIV. He doth repeate the same argument in other words, in the same and in the following page, but that he also addes, *That it is contrary to the wisdom of God, to ordaine first who shall receive the reward, before he ordaines on what condition they are to receive it*. But we doe not teach this: For, wee determine that all the decrees of God are eternall, as concerning the order, we doe not part these into two decrees,

crees, one whereof should be of the persons to be saved, the other of the condition whereby they should be saved. By one and the same decree, God determined to save certaine men by Faith: But if we should speake as *Arnoldus* doth imagine, nothing would thereby be derogated from the wisdom of God. The father doth often decree to give something to his children, before he hath determined on what condition, or by what labour. In this place *Arnoldus* hath stuffed in many things of unresistableness, and of reprobation, which wee have put off to another place: Therefore from the wisdom of God, he passeth to the justice of God, which he doth contend to be violated by us.

XXV. Therefore, *Pag. 214.* he beginneth with a calumny. *You determine (saith he) that God decreed to save some men without the beholding of Faith.* I say he doth falsely accuse us: For although God doth not elect us for faith, yet he doth elect us to faith, and faith is a part of the definition of Election. But if of two that are alike sinners, he electeth one to salvation, not considering obedience as a thing already performed, but electing him to performe obedience, God shall not therefore be unjust: for concerning his owne he doth what he will, according to that, *I will have mercy on whom I will have mercy, &c.* It is enough that although he giveth to the one the grace that is not deserved, yet he imposeth no punishment on the other but what is due. In the meane while the Papists have cause to rejoyce, who have found a patron of merit in *Arnoldus*: For it is said to be merit, when the reward is given to any one for righteousness. Eternall life is a reward, and that it might be given for righteousness, *Arnoldus* will have it given for the beholding of obedience performed, therefore it is given to him that merits it.

XXVI. It is idle which he addeth *Pag. 215.* *By the decree*

decree whereby God hath decreed to give salvation to none but to him that beleeveth, he sheweth that he doth rather love obedience, than the creature. But contrariwise by your decree, God is made to love men, although they be sinners, rather than righteousness; which is contrary to justice. Surely these things are knit together with a very wicked art. For, first he imagines that we teach that God will save other men than believers. Secondly, he doth craftily compare that love wherewith God loveth obedience, with that love wherewith God loveth the creature: seeing the love of obedience (which is the very justice of God) is rather to be compared with the love wherewith God loveth his goodnesse and mercy. For although God loveth his owne justice more than the creature, yet he doth not love his justice more than his goodnesse, by which he doth doe good to the creature: for God doth no lesse give cleare and certaine proofes and effects of his goodnesse, than of his justice; which goodnesse is also a kinde of justice, if justice be taken not strictly for that vertue by which rewards are given to the just and punishments to the unjust; but for that generall vertue, whereby God doth do all things conveniently and as it is meet. And although all things are equall in God, yea all the attributes of God are one vertue, and the very essence of God, yet the Scripture doth extoll the goodnesse of God with farre greater praises than his justice: So in the Law God doth visit the iniquitie of the fathers upon the children, unto the third and fourth generation, but doth extend his mercy to thousands of generations. So *Psal. 36.* The judgements of God are compared to the mountaines, and his goodnesse to the deepe. And *Psalm 30.* His goodnesse is extended to a life or an age, but his anger is restrained to a moment. Saint *Iames* doth consent to this, Chap. 2. v. 13. saying that mercy doth boast it selfe, and glory over justice; because God hath

164 *Of Election in respect of faith fore-scene.*

hath manifested to us more evident arguments of his goodnesse than of his justice. God is therefore rightly called, *Optimus maximus*, *The most good, and the most great*; but most good is set first, and then most great. And if you would repeate the matter from the beginning, you shall finde that in the first place the decree of creating is to be laid downe, in which there is goodnesse, but not justice.

XXVII. *Arnoldus* doth more largely presse the same things, Chap. 9. where he saith that the justice of God is violated by us, while we will have God to have ordained men to salvation without the beholding of any obedience; which as I have already said, is not our opinion. I confesse indeede, that God doth love his owne justice more than man; but I deny that he doth more love the manifestation or execution of his justice, than the manifestation of his mercy and goodnesse towards man. God doth more love that which is due to him by the creature, than he doth love the creature it selfe: But he doth not more love that which is due to him from the creature, than he doth love that which he oweth to himselfe, *to wit*, the manifestation of his glory, by doing good to the creature: Surely there was danger that God could not maintaine his justice, unlesse these innovators had issued forth, who patronize his justice, preferring it before his goodnesse and wisdom. And this is the place where *Arnoldus* will have God to be a debtor: *Justice* (saith he) *doth appoint that God should give to the creature performing obedience, that which is his.* Never was any thing said more harsh by the most vehement maintainers of mans merits: Surely *Arnoldus* is prepared to say to God, give me that which is mine, for this thy justice requireth. O proudly spoken! But let us proceed to other things.

XXVIII. A little after he doth endeavour to prove that we offend against the same goodnesse of
God,

God, in the doctrine of reprobation: But wee have appointed a peculiar Chapter for the examining of these things, as also there shall be a place of examining those things which he doth every where without order stusse in, of Reprobation, and of Free-will, and of Christ the foundation of Election.

XXIX. It is not to be omitted, that it is familiar with the *Arminians* to inveigh against the doctrine of Election, which is beleevd in our Churches, and that under the pretence of pietie, and exhortation to good workes. For they say that precise Election doth extinguish all the endeavour of good workes, prayers, hearing of the Word, and doth take away every pious enterprise. For if one beleeveth that he were predestinated to Faith, and to good workes, he will leave the care to God of moving man infallibly, and would shake off all wholesome feare, because he is perswaded that his salvation cannot be lost, nor his faith cast off. These and other things borrowed from the *Pelagians*, and still warme from the anville of the *Papists*, they carry about, as it were the *Circeuscan* pompe, with a great clamour; Also these craftie men speake this, as men taught by experience: For they say, that while they were of opinion with us, they felt that vice growing on them by this doctrine, and that a languor and diminishing of the love of God, crept upon them, and that sometimes they felt some temptations of desperation: But as soone as they shooke off that opinion of precise Election, they were healed of these diseases, and their pietie grew hot. No doubt wee had bid pietie and sanctitie of manners farewell, if this sect had not rose up, which hath triumphed over vices, and hath raised up pietie, almost dead. I doe not search into their manners: thus much I say, their writings relish of anger, and are full of bitterness.

But to the purpose. I deny that by our doctrine
just

just occasion of sinning is taken, and the raines let loose to intemperance: But nothing hath ever been said so holily, nor so truly, which may not be drawn to the worser part, and be corrupted by a sinister interpretation. Saint *Paul* suffered the same calumny, who in the sixth Chapter to the *Romanes*, doth with an opportune prolepsis, and timely prevention, remove from himselfe this opinion, speaking thus; *Shall we continue in sinne that grace may abound?*

XXX. Wee deny therefore that these things which they imagine, doe follow of our doctrine. If God hath predestinated any one to faith and repentance, he ought not therefore to be lesse carefull how he may please God, and yeeld obedience to him. For, repentance is carefulnesse it selfe. They therefore so speake as if they should say, that the Elect ought to want carefulnesse, because God hath predestinated them to carefulnesse.

XXXI. Neither doth the beneficence and bountie of God, hinder the vigilancy and watchfulness of man. So God giveth us our daily bread, and yet by this he doth not hinder our labour. He doth in vaine expect from God succours for his life, who doth sit idle with his armes a crosse. The same God which giveth us food, exhorts us to labour: for his blessing doth not come upō sloath, but upō diligence.

XXXII. Furthermore, nothing letteth, that a man should with lesse diligence follow that labour, the event wherof is determined by the certain decree of God, whether this decree be knowne to us, or whether it be not knowne. Christ was not ignorant of the terme of his life upon earth, and yet did he avoide the dangers, and escaped the hands of the Jewes more than once. *Ezechias* being recovered from his disease, knew that he had yet fifteene yeares to live, in which time it is no doubt, but he received food, and had care of his health. God had revealed to *Paul*, that

none

none of the passengers that were in the same ship should be drowned, and yet for all that, he exhorted the Saylor to labour, and commanded them to be kept in the ship, who having let downe the boat would have fled. The *Arminians* will not deny, but that the event of their warres, was determined by the purpose of God, yet they would not thence inferre, that it was in vaine to fight couragiously. The Scripture doth testifie in many places, that God hath set to every one the limits of his life, and that the number of our daies is determined by the purpose of God, and yet he is not to be dispraised, who sends for the Physitian in his sicknesse, or he, who before the battell puts on armour: For the industry of man, must serve the decree of God; neither is it right, that the liberalitie of God, should be a cause of negligence to us. So the infant moveth it selfe in the wombe, and doth it selfe helpe its owne nativitie, although that power which it hath of moving, is from God. Surely, seeing faith and repentance are the meanes to salvation, nothing is so contrary to reason, as to use the end for the abolishing of the meanes. Wherefore Saint Paul, *Phil. 2.* doth acknowledge that it is received from God, both to will and to doe, and yet in the same place he doth exhort to worke out our salvation with feare and trembling; whom wee had rather believe than *Arnoldus*, whose words are these, *Pag. 273.* *It seemes to me, that the conscience of sinne, is altogether extinguished in him, who knoweth that he is delivered from sinne by the absolute and immutable ordinance of God.* What? Was the conscience of David hardened to sinne, or did he lose the sense of sinne, after that God signified to him by the Prophet *Nathan*, that he had taken away his sinne? No, he sorroweth, and doth grievously lament his sinne: for griefe and repentance doth stick fast in the minde ever after pardon is obtained; So Saint Paul, *1 Tim. 1.* saith, that
God

168 *Of Election in respect of faith fore-seene.*

God had mercy on him, and yet in the same place he doth detest his sinne.

XXXIII. Wee are to thinke the same thing concerning prayer, as concerning the labour and endeavour of good works : For we doe rightly and piously aske of God those things which are determined by his certaine purpose : For God who hath determined to doe good to us, will give that good to our prayers, and not to sloathfulnesse and security. *Iosaphat* did not in vaine pray before the fight, *2 Chro. 20.* although he was not ignorant that God had already decreed what should be the event of the battell. The Apostles knew well enough that their sinnes were forgiven them by God, and yet they did daily pray, *Forgive us our trespasses.* Christ did not doubt of his resurrection, and of the obtaining of glory after the combat, and yet he did pray by night, and went aside into the mountaine to pray.

XXXIV. I let passe, that every man, even the best, is obnoxious and subject to temptations, which assailing him, he is to flie for the help of God, lest his faith faile, or sloathfulnesse and negligence creep upon him.

XXXV. Doth not *Saint Paul* also witnesse, *Rom. 8.* that the holy-Ghost prayeth in us, and doth suggest sighes and prayers, whence hee is called by *Zacharie*, the spirit of supplication, *Zach. 12. 10.* Which seeing it is the effect of the good pleasure of God, and the fruit of Election, it were a marvell if Election it selfe should keepe us back from prayer.

XXXVI. And if any man that is elected doth yet doubt of his salvation, he hath somewhat to aske of God, to wit, *πνευματικῶς*, a full perswasion, and the sustaining of his staggering faith, and the increase of charity and zeale, and the obtaining of glory ; and if he be certaine of his salvation, hee must aske the increase of this confidence, he must aske perseverance
in

in faith and good works, hee must pray to be kept back from sin, to which hee feeleth himselfe prone: he must pray for the fulfilling of the promises of God, hee must pray against the temptations of Sathan, who although hee cannot overthrow the Elect, yet hee doth prick their heele, and doth dig into them with his goads.

XXXVII. That is of the same lump, where-with *Arnoldus* from *Arminius*, Page 304. doth upbraid us. *Your doctrine* (saith hee) *doth make the servants and Ministers of God sloathfull in their ministry, because from thence it followeth that their diligence can profit none, but those whom God will absolutely save, and who cannot perish, and againe their negligence can hurt none but those whom God will absolutely destroy, and who cannot be saved.* The Pelagians objected the same things to *Saint Austin*, *Lib. de bono persen. Chap. 14.* Whereunto wee have already largely answered: For the same reasons which stirre up the carefulnesse of the hearers to repentance and good works, are also of power to stirre up Pastors diligently to undergoe their office, and to prick forward their hearers to repentance: For although the Elect cannot perish, yet wee know that God doth bring the Elect to salvation, by the Word and Sacraments, & by the ministry of the Gospell, whose decree our obedience must serue.

And although the minister of the Word, dealing perfunctoriously and carelessly cannot cause, that he that is elected should perish, yet hee hurts himselfe, and shall beare the punishment of that negligence in the day of judgement. Therefore although he did not hurt others, yet hee should very much wrong himselfe. *Saint Paul*, a most vehement maintainer of Election, doth professe that he *endureth all things for the Elect, that they may obtaine salvation,* 2 Tim. 2.10.

XXXVIII. As concerning the Reprobates,
if

170 Of Election in respect of faith fore-scene.

if this reason of *Arminius* prevaile, by the like reason wee shall neither eat nor drink, nor shall parents be bound to the carefull of the health of their children : because this negligence can hurt none but them whom God will have to perish, who by his decree hath set sure bounds to the life of every particular person, which cannot be pulled back, nor passed over. And if it were manifest to the Pastors, which of their flock were Reprobates, then there were some colour for the doubting, whether they ought to be carefull for the salvation of them that are Reprobates : But seeing that this is unknowne to them, they ought to scatter the seed of the Word every where, and leave the event to God.

XXXIX. *Arnoldus* Page 307. saith, that which in my judgement is exceeding bad : If any one (saith he) should teach, that God himselfe hath precisely appointed to nourish one for some time in this life, & that he would be so provide the bread wherewith he should nourished, that he could not but have it abundantly : I grant that such a one need not be warned that he should be carefull, how to provide himselfe bread. But I affirme, that such an one needs, and ought to be warned to prepare himselfe bread ; because the same God who doth promise bread, and hath decreed to give it, doth also declare in his word that he will give this bread to our labour, and by the meanes of our carefulnesse : Therefore he that will give the bread, doth also give strength, will and industry, whereby this bread should be prepared : So that *Arnoldus* yeelds that to himselfe, which no man in his right sense, would yeeld to him.

XL. Furthermore, the certainty of Election may be taken two manner of waies, either for the immutability of the decree of God, or for that certaine perswasion, whereby any one doth beleieve that he is elected : of the former kinde of certainty, it is
onely

onely spoken here, the latter doth require a peculiar treatise: But by the way, we say that we beleeve none of those things which *Arnoldus* doth falsely attribute to us, whereof this is one; that all men are bound to beleeve that they are elected to eternall life: Nay, we teach, that he that will not beleeve in Christ, and repent, is bound to beleeve that salvation gotten by the death of Christ, doth not pertaine to him: Of the same stampe is that calunny, when he saith, that wee commande wicked men to be secure, as they that can lose salvation by no evill deeds. Fic on that abominable doctrine. To say, *I am elected, therefore I may be wicked*, is the speech of a reprobate man, who will therefore be wicked because God is good. By this meanes, that love wherewith God in Christ hath loved us, which is the most vehement incitation to love God, is turned into a pillow, on which prophane security may sleepe. Whosoever God hath elected, he hath given him, or will give him, the holy-Ghost, by which he abstaineth from so prophane a thought. So him whom hee hath appointed to life, he hath appointed also to food and to breathing. He were ridiculous who should say, if God hath decreed that I should live till I am eighty yeeres old, what need I eat, seeing it cannot be but I must live so long? Surely the destruction of such a man is neerer; for God hath determined to use this his sencelesse peevishnesse to punish him.

X L I. In the meane while wee admonish, that the certainty of the Election of severall persons, is carefully to be distinguished from that certainty whereby severall men beleeve themselves to be elected: The former is the certainty of the decree, the latter is the certainty of Faith. For if *Arminius* could prove, that piety and the endeavour of good works, is extinguished by the perswasion of Election, yet it would not thence follow, that the decree of God con-

172 *Of Election in respect of faith fore-seene.*

cerning the Election of particular persons, is not certaine and precise: But it would onely follow, that this decree is not to be beleaved by us to be certaine. Whence it appears how ill *Arminius* and *Arnoldus* doe reason, who thereby inferre that the decree of God, concerning the Election of particular persons is not absolute nor precise, because the confidence of Election, doth make some men more negligent to the works of piety.

XLII. Adde to these, those things which we have laid downe in the second chapter, where we have shewed how many waies the doctrine concerning Election, is profitable to good manners, and to the discipline of piety, which notwithstanding wee would have thus to be taken, not that every one is to expect a revelation of his Election, but the Gospell is to be heard, and this promise, whereby God doth promise life to them that beleeve, is throughly to be fastned in our minde, and to be embraced with our whole heart: By which perswasion, whosoever shall feele himselfe to be lively affected with the love of God, and to be driven to repentance, shall easily gather that he is elected, and that the thing promised in the Gospell doth belong to him. For although Election is in nature before faith and repentance, as the cause from whence these vertues flow, yet Faith and repentance is better knowne to us, and we are alwaies to proceed from the things that best are knowne: whence it commeth to passe, that many times wee goe to the cause, by the effects, which order in the Schooles is called *Resolutio*.

XLIII. And if wee would imitate *Arminius*, it were an easie thing to lay these things upon him, and to teach how many wayes his doctrine doth offend against the wisdom and goodnesse of God, and therefore also against his justice: How many wayes occasion may thence be taken either of distrust

or of frowardnesse, by what meanes it doth blow up a man while he burst, and lift him up on high, that it might throw him downe headlong ; For, one that is filled with *Arminianisme* may say thus. God indeed is willing to save me, but he may be disappointed of his will, hee may be defrauded of his naturall desires, which are farre the best : Those whom God will save by his Antecedent will, hee will destroy by his Consequent will : Also his Election doth rest on the fore-seeing of mans will ; I were a miserable man, if my salvation depended upon so unstable a thing. The same man will also reason thus ; God giveth to all men sufficient grace, but hee hath not manifested Christ to all men, therefore there is some grace sufficient without the knowledge of Christ. Also the same man will easily beleeve that God doth mock men, for he hath learned in the schoole of *Arminius*, that God doth seriously desire & intend the salvation of all and singular men, and yet that nevertheless he doth call very many by a meanes that is not congruent, *that is*, by a meanes, in a time and measure, which is not apt nor fit, by which meanes, whosoever is called, doth never follow God calling. But what doe I know, whether he calleth by a congruent and agreeable meanes or no ? Adde also these famous opinions, that unregenerate men doe good works ; that they are meeke, thirsting after and doing the will of the Father ; that faith is partly from grace, and partly from free-will : Nay, what that any maintainer of the sect of *Arminius*, shall dare to set lawes to God himselfe, & to say that God is bound to give to all men power of beleeving ? And that the justice of God doth require, that he may give to man that which is his owne, and that man himselfe may determine and open his owne heart to receive the Word of God. O your fidelity ! Are these your famous incitations to holinesse of life ? Doth *Arminius* traine

up men to piety by these instructions > Surely if any one is stirred up to good works by these things, hee is thereby the more corrupted. For, God had rather have sinnes with repentance, than righteousnesse with pride. God will not stirre up men to repentance, with the losse either of our faith or his glory: Nor are wee onely to doe our endeavour that men be stirred up to repentance, but we must also see that it be done by meanes that are convenient, and not contumelious against God.

CHAP. XXV.

Whether Christ be the cause and foundation of Election.

I. **W**E say that no man is saved but by and for Christ, and that Christ is the *au^{er}* Tor, and price of our redemption, the foundation and meritorious cause of our salvation: But we doe not say that he is the cause of Election, or the cause why of two considered in the corrupted masse, one is preferred before another. There are not wanting examples of most wicked men, to one whereof (God so dispensing) the Gospell hath beene preached, whence it came to passe that he was converted and did beleeve, but to the other the Gospell hath not beene preached: The Scripture doth not say that the death of Christ is the cause of this, but doth fetch the cause from the good pleasure of God, who hath mercy on whom he will: For the love of the father doth alwaies goe before the mediation of the sonne, seeing that the love of the father to the world, was the cause why he sent his sonne.

Yea truly, seeing Christ himselfe, as he is man, is elected, and the head of the Elect hee cannot be the foundation and cause of Election: For as hee is the head of men, as he is a man; so is he the head of them
that

that are predestinated, as he is a man predestinated to so great honour, which came to him by the meere grace of God.

I I. Wherefore the Apostles calleth Christ *λυτρωτης*, the price of our redemption, and, *ιλαστηριον*, the propitiation, *Coloss. 1. Rom. 3.* but he doth not say that he is the cause why some men should be elected rather than others.

III. Reason it selfe doth consent. For as the recovery of the sick man doth in the intention alwayes goe before the using of the Physitian ; so it must needs be, that in the minde of God, the thought of saving men was (not in time, but in order) before the thought of sending the Saviour.

I V. Adde to these, that the mediation and redemption of Christ, is an action whereby the justice of God is satisfied, which is not signified by the word Election: for it is one thing to be a Mediator, and another thing to be the cause of Election, or of the preferring of one before another in the secret counsell of God: Whence it is, that Christ is the meritorious cause of our salvation, but not of our Election; which is as much as if I should say, that Christ is the foundation & cause of the execution of the decree of Election, but not the cause of Election it selfe.

V. It is of no small moment that Christ, *Iohn 15. 13.* saith, *That he layeth downe his life for his friends: and chap. 10. v. 11. he calleth himselfe the good shepheard, that layeth downe his life for his sheepe :* And if Christ be dead for his friends, and for his sheepe, it must needs be, that when he died for them, he did consider them as being already friends and sheepe, although many of them were not then called, as Christ himselfe doth testifie, who in the sixteenth verse of the same chapter, doth call those also his sheepe, who were not yet converted. And if Christ dying for us, considered us as his friends and sheepe, it is

plaine, that before the death of Christ, there was already distinction made betweene his friends and enemies, betweene the sheepe and goates, and therefore that the decree of Election was in order, before the death of Christ, and that the opinion of *Arminius*, is to be hissed out, as an opinion subverting the Gospell, whereby hee thinks that the Election had not place when Christ died. Certainly he that died for his sheepe, died for the Elect, and not for them who were to be elected after hee was dead

By these things it is plaine, that by those friends and sheepe for which Christ died, are not understood those, onely, who love God and follow Christ, but all those whom God loveth, and whose salvation hee decreed: for whom Christ died when they did not yet love God, and when they were enemies to him. And therefore they are called enemies, *Rom. 5. 10.* because they did not love God, but yet even then they were highly loved by God, and were appointed to salvation in Christ: For in a divers respect they were both friends and enemies, sheepe and goates: Friends because God loved them, enemies because they did not yet love God.

V I Neither is injury done to Christ, if the love of the Father, and his good pleasure be said to goe in order before the decree of sending his Sonne, seeing Christ himselfe doth witnesse it, *Iohn. 3. 16.* *God so loved the world, that he gave his onely begotten sonne, &c.* where the love of the father is manifestly set before the sending of the sonne, which is so to be understood as that the sonne is not excluded from the act of Election it selfe; seeing that he also is one God with the father, but this was done by him, not as hee is Mediator, but as he is God.

V I i. Neither is any injury done to Christ, if the will of the father concerning the saving of men, be said to goe before the redemption of Christ, seeing that

that this redemption is also after sinne: for the disease is before the medicine.

VII. Nor is any thing detracted from the greatness of the price of our redemption, if his will who offered the price, be said to goe before it.

IX. The very definition of the decree of Election, doth prove this thing; for Election is the decree of saving certaine men by Christ, in which definition, Christ is laid downe, not as the cause of Election, but as the meanes of the execution of it, and as the meritorious cause of salvation.

X. It is marvailous, how much the *Arminians* insult here: For because wee make the love of God to goe (not in time, but in order) before the mediation of the Sonne, they so deale with us, as if we taught that God loved us without Christ, and as being considered without faith in Christ, which doth differ as much from our opinion, as that which doth differ most. Be it farre from us, that wee should say, that God would ever bestow salvation upon us, but that together and in the same moment he considered us in Christ, as being to be saved by him: Nor was there any cause why we for that thing should be accused of Sicilianisme; we have nothing to doe with that Alastor & hellish monster, which doth altogether overthrow the benefit of Christ: But it is one thing to say that the love of the Father doth, in order, goe before the mediation of the Sonne; and another thing to say that God loveth us without the Sonne. It is one thing to dispose the thoughts of God in order, and another thing to separate them, and pull them asunder. *Arminius* who in the beginning of his booke against *Perkins*, calleth himselfe a witty fellow, doth craftily, yea wickedly catch at, and hunt after points of priority in order, to pull asunder those things which cannot be separated. He doth therefore as much as if one should say, that the thought of creating man, was

first in order, in God, before the thought of adorning him with holinesse and righteousness. and would thence inferre that God would first create man not just, or first to have considered him as not holy. If any man saith that in the decree of God, the thought of overthrowing of the world, was before the thought of overthrowing it by fire, he doth not therefore say, that God first thought of overthrowing it without fire. All the purposes of God are eternall, although there be a certaine order and dependency betweene them.

XI. That place of Saint Iohn, Chap. 3. vexeth *Arminius*: *God so loved the world, that he gave his only begotten Sonne, &c.* where the love of God is laid downe, as the cause by which it came to passe, that he gave the Sonne: He doth therefore endeavour to deduce so direct a place by a witlesse cavell, *That love (saith he) is not that by which he will give eternall life; which appeareth by the very words of Iohn, who doth joync faith betweene this love and eternall life.* The Reader therefore shall observe, that *Arminius* himselfe doth acknowledge, that there is a kinde of love of God towards men, which doth goe before his decree of sending his Sonne. But he saith that God by that love is not willing to give eternall life. What then will he doe by it? For this thing he ought to shew. Will God by that love, leave men in death? Is it possible that God should love the creature, created by him to life, but he must needs by the same love, will that it should live? I am ashamed of so weake a subtiltie. Yea truly, in that he sent his Sonne, by that love it is sufficiently manifest, that by that love he was willing man should be restored to life: But (saith he) faith commeth betweene that love and eternall life: What then? Cannot I will the recovery of him that is sicke, although the Physition come betweene my will and his recovery. Surely he maketh those things
oppo-

opposite and contrary, which are opposite, and joy-
ned together. But I doe not see how he rather favou-
reth *Socinus*, who saith that Christ is not the cause
of Election, than he that saith that Christ is not the
cause of the love whereby God would send Christ
into the world, and provide for us a Redeemer : Or
why there should be a greater offence in making the
redemption of Christ to be the *medium*, and meane
betweene the love of God, by which he elected us,
and betweene our salvation, than if it be made the
medium, a meane betweene the love of God, by which
he will give Christ for us, and betweene our salvati-
on: For on both sides redemption is made the meanes,
and not the first cause. Let us not therefore envy
God the Father this praise, that his good pleasure
should be made the fountaine and first originall of our
Election.

XII. Observe moreover that that Election where-
of *Arminius* will have Christ to be the foundation,
is that generall election, whereby all men are con-
ditionally elected, which seeing we have largely con-
futed, Chap. 18. whatsoever the *Arminians* doe bring
to proove that Christ is the foundation of Election,
doth vanish away. Surely there was no cause why
they should so earnestly labour to prove that Christ
was the foundation of that Election, by which *Pha-
raoh* and *Judas* were elected : Of which imaginary
election, he shall have the true character and por-
traiture, who hath brought in God speaking thus: I
decreed to send my Sonne to save all men who shall be-
leeve, but who and how many they shall be. I have not
determined; onely I will give to all men sufficient power
to beleeve, but he shall beleeve who will himselfe.

XIII. *Arminius* doth defend himselfe against
so evident a truth, by one little word of the Apostle,
Ephes. 1. 4. He hath elected us in Christ : But it is one
thing to be elected in Christ, and another thing to be

electd for Christ, so that Christ should be the cause why one is electd rather than another. The meaning of the Apostle is cleere: *To elect*, is nothing else than *to appoint to salvation*. Therefore to elect in Christ, is to appoint to salvation, to be obtained in or by Christ: For whosoever God hath decreed to save he hath given them to Christ, and hath considered them as joynd to Christ. He seeketh a knot in a bulrush, who by farre fetched interpretations would darken that which is perspicuous and plaine.

XIV. For a foundation of this their opinion, *Arminius*, and after him *Arnoldus*, doth lay this proposition: *That Predestination is the foundation of Christianitie*. This demand he will have to be granted him, for he doth not prove it; no otherwise than if one in the beginning of a disputation, would obtaine by suite, and would desire that it might be granted him, *that a circle hath corners*. This is a great demand, and that which I thinke no man would grant him, who knoweth what predestination is, and what is the foundation of Christian Religion. The foundation of Christian Religion is, to acknowledge that Christ, the onely Sonne of God, is sent from the Father, that ~~whosoever beleeueth in him might not perish b. t have~~ *everlasting life*. It must needs be that the foundation of Christianitie be the rule of faith, on which the faith of Christians must rest; but predestination is not the rule of faith, but the action of God, whereby he determined to save certaine men by Christ. Farre be it from us that we should say, that the secret decree, by which severall men, as *Peter* or *Charles*, &c. are electd, is the foundation of Christianitie. Whosoever would from thence begin to teach Religion, and would begin the elements of Christian faith at this decree of Predestination, he should eyther, by the darkenesse cast before him, tremble at the very entrance, or should fall downe right, as be-
ing.

ing taken with giddinesse. Whatsoever things therefore *Arnoldus* doth build on so false a proposition, doe of themselves fall to the ground, so that we need not overthrow those things, which of themselves will fall downe. Further also he doth impugne and strive against that thing which is not beleaved by us, to wit, that we are loved by God without Christ; onely the ambiguitie wherewith he would deceive the Reader, is to be noted, when he saith, *Page 171. That Christ is the foundation of our receiving into grace, and into the love God.* If by receiving into grace and love, he understand the reconciliation by his satisfaction performed for us; I confesse that Christ is the foundation of that receiving into grace, and of that love. But if by receiving into grace & love, be understood that love of the Father, by which he would send his Sonne to save us (which is the greatest love of all, and the fountaine of all good) certainly *Arminius* his selfe would not have Christ to be the foundation of that love; and yet by that very same love, God chose from eternitie whom he would.

XV. I doe not search into that which *Arminius* boldly and rashly hath dared to say, that God could not save us otherwise than by Christ, nor had he any other meanes for the salvation of man. *God could not* (saith he) *will eternall life to any one without the respect of a mediator:* And the *Arminian* conferrers at the Hage; *It is impossible for God to decree salvation to sinners, but that he must before have decreed the satisfaction of his justice:* Now they speake of the satisfaction of Christ. Surely they doe boldly and rashly containe the wisdom of God within limits, and if this thing were true, yet it were not for us an to speake such things: It is sufficient that God hath followed the most convenient way, and then which none is better. By the way it is to be observed, that this opinion hath not pleased *Vorstius*. He, *Page 33. disput. de Deo,*

Deo, doth affirme, That it was lawfull for God to relent or yeeld somewhat of his owne right, no lesse than to retaine or pursue that which is his right. And Page 399. It is false to say, that no sinne could be let passe unpunished by the justice of God.

XVII. The conferrers at the Hage doe thus argue: *If the decree of Christ the Saviour, be after the decree of the election of some particular persons to salvation, then God decreed the salvation of some particular persons, in order before he decreed the satisfaction of his justice.*

Here is a manifold deceit: For the decree of saving certaine men, and the decree of sending Christ to save them, they make two decrees, when it is but one; for Election is the decree of saving certaine men in Christ. It is not one decree by which God hath appointed man to life, and another, by which he hath appointed him to breathing. There is another fraud in that they compare the salvation of severall men with the satisfaction of Gods justice, when the comparison was to be made, of the manifestation of the goodnesse of God, by which he doth save severall men, with the satisfaction of his justice. It is not inconvenient if God be said first to have decreed the manifestation of his goodnesse, before the satisfaction of his justice. Adde to these that they doe craftily use these words, *the election of some particular persons*, to extenuation and contempt; for these some particular persons, are the Church of the Elect, whose salvation is of so great account with God, that for the salvation thereof, he would satisfie his owne justice: Whence it followeth, that God, that he might declare his goodnesse, did first intend their salvation, before the satisfaction of his justice.

C H A P. XXVI.

Of Reprobation.

I. **T**HE Doctrine of Reprobation, is so farre profitable to the Elect, in as much as by the comparison of the lot of Reprobates with theirs, they are stirred up to the praise and admiration of the bountie of God towards them. Then also when the pledges of Election doe beginne to faile, and the Spirit of Adoption is grieved by the lusts of the flesh, it is profitable to the faithfull to be stricken with some horrour, and to be stirred up to try themselves, whether they proceede in regeneration, or whether they grow worse and fall backe, that so pricks and incitements might be put to them that are slothfull.

II. The very word Election doth prove, that there are some that are reprobates; for there were not some elected, unlesse the rest were passed by and rejected. The Scripture maketh mention of Reprobates, *1 Pet. 2. 8. which stumble at the word, being disobedient, whereunto also they were appointed.* And *Iude 4. Certaine men are crept in unawares, who were before of old ordained to this condemnation.* These in the *Revelation* are noted out unto us, by those who are not written in the booke of life, the number of whom Christ doth insinuate to be very great, when he saith, *Many are called, few chosen.* The same is proved by experience: For not onely before the comming of Christ, but also at this time there are very many Nations to whom the name of Christ is not knowne, without the knowledge of which there is no salvation.

III. Reprobation is the decree of God, by which from eternity he decreed, not to give to certaine men his grace, by which they might be freed from their engrafted depravation, and from the curse due to them,

them, and appointed them to just and deserved punishments for their sinnes.

IV. The definition of *Thomas* doth not please me, who saith that the decree of Reprobation is *the will of permitting one to fall into sinne, and of laying upon him the punishment of damnation for his sinne*: For the permission whereby God doth permit, doth not belong to predestination, but to his providence, although it serve to predestination.

V. It is the opinion of the *Arminian* sect, that Reprobates may be saved: For (saith *Arminius*) *that decree is not of the power, but of the act of saving*. Very ill spoken: For where the act of God is determined by his decree, in vaine is the power by which this act may be resisted, This opinion doth draw with it other opinions no better than it selfe, for errors are tyed together among themselves like serpents egges: For if a Reprobate may be saved, he that is not written in the booke of life, may effect that he be now written in, and so the number of the Elect will not be certaine, nor the decree of Reprobation be irrevocable and peremptory (as they speake) unless after finall perseverance in incredulity. Also hence it will follow, that a Reprobate may, if he will, obtaine faith, and convert himselfe: whence it would come to passe, that faith should not be of the meere grace of God, which wee shall see hereafter to be the opinion of *Arminius*.

VI. God is, after the same manner, the cause of Reprobation, as the Judge is the cause of the punishment of them that are guiltie, and sinne is the meritorious cause. Seeing therefore the consideration of sinne doth move the Iudge, and the Iudge doth condemne to punishment, it appeareth that sinne is the remote cause of damnation, and not onely a condition necessarily fore-required, and that the Iudge is the next and neereſt cause.

VII. Furthermore, although sinne be the cause of appointing to punishment, yet it is not the cause of the difference betweene the Elect and Reprobate. For examples sake: Two men are guiltie of the same crime, and it pleaseth the King to condemne one, and to absolve and free the other, his sinne indeed that is condemned is the cause of his punishment, but it is not the cause why the King is otherwise affected to the other than to him, seeing the fault on both sides is alike: The cause of the difference is, that something steppeth betweene, which doth turne the punishment from one of them; which in the worke of predestination is nothing else but the very good pleasure of God, by which of his meere good pleasure, he gave certaine men to Christ, leaving the rest in their inbred corruption, and in the curse due unto them. For which difference, it is great wickednesse for us to strive with God, seeing he is not subject nor bound to any creature, and punisheth no man unjustly, giving to one the grace that is not due, and imposing on the other the punishment that is due.

VIII. Here it is demanded what is that sinne for which God doth reprobate, *to wit*, whether men are Reprobated onely for the sinne which is derived from *Adam*, and for that blot which is common to Reprobates with the Elect, or whether they are also reprobated for the actuall finnes which they are to commit in the whole course of their life. The answer is at hand: For although naturall corruption be cause sufficient for Reprobation, yet it is no doubt but that God hath decreed to condemne for the same cause for which he doth condemne; and he doth condemne the Reprobates for the finnes which they have committed in act: For in hell they doe not onely beare the punishment of originall sinne, but also of actuall finnes: Therefore also God hath appointed

red them to damnation for the same finnes. Now to reprobate, and to appoint to punishment, are all one. God doth so execute any thing in time, according as he from eternitie decreed to execute it: Now he doth punish in time for actuall finnes, therefore also he decreed from eternitie to punish for them. Thence it is that the punishments of the men of *Capernaum*, was to be greater than the punishment of the *Sodomites*, and the punishment of him that knew the will of his Master, greater than the punishment of him that knew it not, because there is a great difference betweene the actuall finnes for which they are punished. Nothing hindreth, that God considering a man lying in his naturall corruption and depravation, should not also consider him as poluted with those finnes, which he was to commit by that naturall depravation.

IX. *Arminius* doth not thinke that any man is reprobated for originall sinne, for he contends that Christ hath obtained the remission of it for all mankinde. But he will have man to be reprobated onely for the fore-seeing of actuall finnes, *that is*, for the breach of the Law, and the contempt of Grace: In which thing he doth seeme not to be constant to himselfe. For seeing all actuall finnes doe flow from originall sinne, it cannot be, that the cause and fountaine of actuall finnes should be remitted by God, and yet the finnes that flow from thence should not be remitted: As if God should forgive a man intemperance, but should punish him for adultery; for actions doe flow from habits and naturall inclinations, as the second acts doe flow from the first.

X. Without doubt incredulitie, and the rejection of the Gospell are among the finnes, for which any one is reprobated; For by this rejection we sinne against the Law, by which God will judge us: For the Law comandeth that God be loved with all our heart,

heart, and that he be obeyed in all things, and without exception, and therefore also that he be beleaved when he speaketh, and that he be obeyed when he commandeth us to beleieve, whatsoever it shall be which he shall eyther command or shall say.

XI. That he should be reprobated for rejecting the Gospell, and despising the Grace of Christ, to whom the Gospell was never preached, is against all reason: For, whom the Gospell doth not save, it leaveth under the Law, to be judged by it, which law doth then binde a man to beleieve in Christ, when Christ is preached to him: Nor is it the Schoole-master to Christ, but to them who have meanes to come to the knowledge of Christ; After the same manner as the Law did not binde them to beleieve the prophesy of *Jeremy*, who never heard of the name of *Jeremy*, nor could it be knowne to them.

XII. And although Reprobation cannot be said to be the cause of sinne, because sinne goeth before Reprobation, yet it cannot be denied but that Reprobation is the cause of the denying of grace, and of the preaching of the Gospell, and of the Spirit of adoption, which is peculiar to the Elect: For seeing this denying is a punishment, it must needs be, that it is inflicted by the will of a just Iudge. These are the words of *Arminius*, Page 58. against *Perkins*: *Effectuall Grace is denied by the decree of Reprobation*; and a little after, *God by the certaine decree of Reprobation, determined not to give faith and repentance to some, to wit, by yeelding them his effectuall Grace, by which they would certainly beleieve and be converted.* There is no cause therefore that we should be traduced by the *Arminians* in this respect, seeing that the principall of their sect doth say the same thing.

And it is easie to tell the cause why God should not be bound to give to all men faith and repentance: For God who hath not wrought the disease,

is not bound to give to all men the remedies of the disease, nor to give the abilitie of performing those things which are due from man to God. For this impotency & disabilitie in performing, proceeded from man himselfe, not from God : And the fulfilling of the Law, is a naturall debt; Which Law seeing it is violated by the rejection of the Gospell, it is plaine, that it is also a naturall debt to beleeve the Gospell, not before it is preached, but then when it is preached.

XIII. The *Arminians* are of opinion, that no man is reprobated, but he that hath contemned that grace which doth leade to Christ, and they make incredulitie the speciall cause of reprobation, not onely in them to whom the Gospell is preached, but also in them who have not heard the name of Christ spoken of. *Arminius* maketh these guiltie of the contempt of grace : For he saith that there is given to all men irresistably the facultie of beleeving, and the power of obtaining faith, if they will : Yea, they say, that sufficient meanes to beleeve were administred to the heathen, who before the comming of Christ, lived in the inmost part of Spaine or Scythia : And they lay downe a certaine universall sufficient grace, common to all men ; but when they come to explaine that grace, sometimes they place it in the common notions, and naturall light ; sometimes in the contemplation of the creatures, sometimes in any generall knowledge of the law : Of which cursed doctrine, and how by these things they doe not obscurely passe into the campe of *Pelagius*, shall be spoken in their due places.

XIV. But here wee are every where set upon by their darts, and the *Arminians* doe abundantly cast reproaches upon us, and doe faigne to themselves monsters which they may kill. The conferrers at the Hage, Page 182. after they have belched out

some

some calumnies, doe thus conclude their speech: *These things are briefly spoken, against that absurd, detestable, and abominable opinion.* Good words I pray you: These terrible vizards doe not fright us. They imagine that we teach, that infidelity doth flow from reprobation, as if reprobation were the cause of infidelity. The good men sing this *Cuckowes* song to us six hundred times, attributing to us the doctrine which wee neither beleve nor teach: For if one hath not decreed to give to him that is blind, the remedies by which he might recover his sight, hee is not therefore the cause of his blindnesse, nor hath hee appointed him to blindnesse.

XV. They ground on a false foundation, on which they build those things which are worse. For they thus begin their speech of Reprobation, *Page 118. It is knowne to the Contraremonstrant brethren that such as Election is on the one part, such Reprobation ought to be on the other part.* This is the fountaine of their error; this false beginning hath led aside those acute men into by-ways: The respect of Election is one, the respect of Reprobation is farre other. For sinne and infidelity is not a condition required after the same manner in the reprobates, as faith is a condition required in the Elect: For sinne is a condition fore required in reprobates, but faith is a condition following Election. Reprobation is made for sin, but Election is made to faith. Sinne is the cause of the appointing to punishment, faith is the effect of Election. God findeth sinne, but worketh faith. Sinne followeth Reprobation onely in the necessity of consequence, but not in the necessity of the consequent: But Faith doth follow Election both wayes. By these things that calumny is abundantly washed off which *Arnold* is, *Page 228.* and in many other places doth sprinkle upon us, that wee deny that the reprobates are reprobated for sinne.

XVI. It yeedeth an occasion to the *Arminians* of falsely accusing us, because wee say, that the decree of **Reprobation** is precise and absolute, nor doe we agree to *Arminius*, who teacheth that the Reprobates indeed are not saved, but yet they might be saved, and who denieth that the number of the reprobates is determined by the decree of God. But here is nothing from whence it can be drawne, that Reprobation is the cause of sinne, or that any one is reprobated without the beholding of sinne.

XVII. *Arnoldus* doth carp at our opinion with certaine little objections, Page 219. *Ye say that the reprobates have beene excluded of God from salvation in his decree for one sinne, but that they shall be excluded in time for another diverse sinne.* It is a calumny: we neither thinke nor say it. He doth heape up the same false accusation, Page 229. and 238. where he saith that men are reprobated, as onely considered in the sinne of *Adam*.

XVIII. In the same page hee doth thus vainly argue: *It is not the part of wisdom to be willing that they should hope for good, who are excluded from it by the absolute decree of God.* But I deny, that unbelievers and prophane men are excluded from good by the absolute decree of God, after that manner as you take the word *absolute*, that is, without respect to their finnes: Neither doth it favor of folly to command that they who are excluded from eternall life, by the absolute, that is, by the certaine and inevitable decree, should contend and aspire to eternall life, seeing that they are therefore excluded from life, because they nor aspired to it.

XIX. The same man, Page 226. *Ye determine (saith he) that God hath precisely reprobated from salvation, some sinners lying in the fall of Adam, without the consideration of impenitency.* It is a slander: Our Churches doe not beleeve it. The confession of the Churches

Churches of France, of England, of the Low-Countries, doth not say it: Indeed in the decree of Reprobation is included the will of not giving faith and finall repentance to Reprobates; but it doth not follow thence, that Reprobation is without the consideration of impenitency.

XX. *Arnoldus* addeth; *Your doctrine determines that God doth exact faith from the Reprobates, and that he decreed to condemne them if they should nat beleve, when yet it is impossible for them that they should beleve in Christ, with a sure perswasion of minde, not onely because God doth not give them power of beleaving, but also because if they were furnished with power to beleve, yea if they should beleve in Christ, they would beleve that which were false, because Christ hath not died for them: But it is contrary to the justice of God to exact such an obedience, and then to punish the creature, for not performing such an obedience, which is absolutely impossible to the creature. He doth abundantly repeat the same thing in other places, but especially, Page 261. and 262. Here are many things false. First, it is false that faith is exacted and required of all the reprobates, for it is required onely of them to whom the Gospell is preached. Neither is it true that faith is absolutely, and without condition required of all those, to whom the Gospell is preached; for it is required under a condition, to wit that they be converted and repent: But if they doe not repent, we teach and cry out, that the benefit of Christ doth not pertaine to them; and that they hope and beleve in Christ in vaine, so long as they are adverse and contrary to God, inviting them to repentance: And it is also false, that God is unjust, if he command them to beleve and obey, who for their inbred depravation cannot beleve and obey, and to whom God doth not give power of beleaving; for man himselfe hath brought this impotency and disability*
on

on himselfe, and this depravation, in man, is voluntary ; and God exacting from man, that he should beleeve him speaking by Christ, doth require nothing which man doth not owe : For to obey the law is a naturall debt. For God, speaking by Christ, cannot be refused or contemned, but the law also is broken, as we have already taught at large in many places, especially Chap. 11. Where we have taught that the power of beleeving was given us in *Adam*, and that *Adam* had it before the fall, but an occasion of using it was wanting : And therefore also this power was lost in *Adam*. Nor is God bound to restore it, as *Arnoldus* (setting lawe to God himselfe) would have it. by these things also we meete with that false accusation wherewith *Arnoldus* doth pursue us, Page 230. *Ye determine* (saith he) *that faith is required of reprobates, and yet that the means to performe obedience to faith are precisely denyed* : For it is not required of all, but of them to whom Christ is made knowne, nor is it required of these absolutely, but with condition of repentance : Neither is any thing required of them, although they be reprobates, but what they owe.

XXI. But *Arnoldus* doth adde to this a foule calumny, wherewith he would odiously burden our cause. *Ye will have* (saith he) *faith to be required of the reprobates, that they might be made inexcusable, and their damnation might be aggravated.* Wee say indeed that their damnation is thereby made the greater, but we doe not say that this end was propounded by God. So when wee say that one goeth forth to warre, that he may be slaine, wee signifie what is to happen, not what end should be intended. And it is not for us to inquire scrupulously into the end which God propounded to himselfe. Yet these two ends are certaine, *to wit*, to require of man what is due, and also by this meane to bring the Elect to salvation.

XXII. He doth bend at us another dart, Page 286. *Your doctrine* (saith he) *doth repugne the Evangelicall threats : For seeing the intent of God in the propounding of them is, that men should be driven from Impenitency, and so should be saved. You on the contrary side teach, that God doth deny to some men the means that are necessary to repentance, because he hath determined not to save them.* First, it may be doubted whether there are any Evangelicall threats ; for the threatnings which are contained in the bookes of the Gospell, are not a part of the Gospell. For seeing the word *Evangelium*, Gospell, doth signifie, a good message, I doe not see how threatnings can belong to a good message : They who beleeve not the Gospell shall be punished, not by the Gospell, but by the law. But howsoever it be, I see nothing here which doth repugne these threatnes, by which God doth intend to require from man that which is due, and that which the law it selfe requireth, to wit, that God be obeyed. Seeing that the denying of grace, and of the restoring of the powers which man by his owne fault lost, doth very well agree with such a declaration of threatnings. These things are not repugnant, to propound life to man on the condition of obedience, and not to restore to man those powers of obedience which hee lost by his owne fault.

XXIII. Neither are these things repugnant, to propound life to any one under a condition, and to appoint the same man to death for his fore scene disobedience.

XXIV. The same man since *Arminius*, Page 269. (for that which he addeth concerning Infants shall hereafter be handled) doth thus invey against our opinion. *Your opinion* (saith he) *causeth that publike prayers cannot be offered to God, as it is meet they should to wit, with faith & confidence that they shal profit all them that heare the word because according to your*
opinion

opinion amongst them, there are many, whom God not onely will not have to be saved, but whom he will have to be condemned by his absolute, eternal, and immutable will, which goeth before all things and causes: Yet the Apostle commandeth that prayers be made for all men, and addeth this reason, because it is good and acceptable to God, who would have all men to be saved and come to the knowledge of the truth.

XXV. I answer, that it is falsely supposed by *Arminius*, that publike prayers ought to be powred out with this confidence, that they shall profit all them that heare the Word. This Faith were rash, and not resting on the Word of God; especially seeing the ministers of the Word, have, for the most part, knowne many that are disobedient and openly prophane, nor doe they doubt, but that besides these, there are many that are sick, and ill affected with inward and hidden vices, who yet make a shew of piety. Certainly the similitude of the seed sowne into divers ground, and of a differing disposition, and with an unlike success, doth in this case bring more feare than confidence. And yet because the secrets of Reprobation are unknowne to us, wee doe rightly pray for all, because wee hope well of every one. I doe not see whereto this objection belongs, unlesse to stop and stay the Reader with a childish declamation, because this very objection doth no lesse pursue *Arminius*, who although he will not have the de-God to be precise, yet doth confesse, that God doth certainly fore know who are to be damned. And to confesse this, what is it else, than to teach that God is willing that wee should pray for them, whom hee certainly knoweth, our prayers will not profit. But that which he casteth upon us, that we make the decree of Reprobation to goe before all things and causes, and therefore also before sinne it selfe, is plainly contrary to our opinion. And if
such

such words have fallen from any unawares, it is not therefore the opinion of our Churches, wee defend those things that are ours, but wee doe not warrant other mens.

XXVI. Concerning the place of the Apostle, where hee saith that God would have all men be saved, it shall be spoken in his order and place. To will, here, is no other thing than to invite, and to call: Also by all men, he understandeth, men of every condition and sort: After the same manner that *Titus*, 2. 11. The Grace of Christ is said to bring Salvation to all men, when notwithstanding so many perish. This is a token hereof, that in the former place it is spoken of Kings, in this place of servants: Their domination was at that time contrary to Christ, and the lot and state of these men, was abject and base; the Apostle would not hinder that they should now be prayed for, and these are thought such as may be partakers of saving Grace.

XXVII. The *Arminians* seeme, to themselves, to deale very acutely, when they dispute thus: *If there be any one (say they) whose eyes have beene pulled out for not keeping his watch well, is it a just thing to command him that hereafter he should watch and ward? And then if he hath not done it, to lay great punishments upon him because he hath not watched?* I answer, that this is an example nothing to the purpose: For they use the example of one that is blinde, who is not bound to see. But man though he be corrupted and wicked, yet he is bound to obey God, which if hee hath not done, he is justly punished. Then also they bring an example of one whose eyes were pulled out, hee striving against it, and being unwilling: But man brought this depravation on himselfe, of his owne accord, and was voluntarily evill, and therefore he is justly punished.

How farre, and in what sense Christ died for all. The opinions of the parties.

I. **T**HE *Arminians* are of opinion, that Christ by his death obtained and got remission of sins, reconciliation, & Salvation for all, and particular men: Nor doe they doubt to say, that by the death of Christ, reconciliation was obtained for *Pharaoh, Saul, Iudas* and *Pilate*, not as they were Reprobates, but as they were sinners: For God doth equally intend and desire the Salvation of all men; and that the incredulity of man is the cause that remission and reconciliation is not applyed to all.

Yet *Worstinus* alone, the champion of the *Arminians*, doth stagger in this question and doth seeme to be more prone to the contrary opinion. In the 56. Page *Collat. cum Piscat* He saith that Christ was delivered by God to death, not for the Elect alone, but for all men whatsoever, at least for them that are called.

III. They thinke that the end which God propounded to himselfe in delivering his Son to death, was not to apply this benefit to some certaine men; nor doe they thinke that Christ was appointed to death, by the precise will of God; to save man, for Christ was appointed to death by his Father, before God thought of saving of men, and therefore that he was appointed to death without that respect, that they which beleeve in him should be saved. *Grevinghorius*, Page 21. doth say expressly, that reconciliation being obtained, there was yet no necessity of application; that is, after Salvation & reconciliation for all men was obtained, there was no necessity that any one should be saved, and it was possible that no man in act should be reconciled: Because he will have the decree of sending Christ, in order, to goe before the decree

decree of saving those which beleeve, and therefore that God determined to send his Sonne, when he had not yet determined to save those which beleeve. But the *Arminians* would have this to be the end which God propounded to himselfe in sending his Sonne, *to wit*, to make the Salvation of men possible, and to lay open a way for himselfe, whereby he might save sinners, without any hurt to his justice. By this meanes, they say, God hath gotten power of saving man, because without the death of Christ, by which the justice of God was satisfied, God could not be willing to save men.

IV. And if no man had beleeved in Christ, yet Christ (if these men be beleeved) had obtained that end which he propounded to himselfe in dying: For they deny that he died to save any man precisely, but that the Salvation of man might be made possible, and a gate might be opened unto him to Salvation, which is left free for man by the help of grace to enter, or not to enter.

V. They distinguish therefore, betweene the obtaining of reconciliation and the application of it. They contend that reconciliation and remission of sinnes, is obtained for all, which yet is applied onely to them that beleeve: That all men are given to Christ in the right of Salvation, but not in the communication of Salvation: That God hath neither willed nor nilled the application of reconciliation (*that is*, Faith and Salvation) to all men, but he hath thus willed it, if they beleeve, if they will receive grace.

VI. The same men also doe deny, that Christ on the crosse sustained the person of the Elect, or that he died for the Elect: Because Election had not then place, for Election is something that is after the death of Christ.

VII. They say indeed that Christ offered himselfe for a sacrifice for all men, but as concerning his

intercession, they are not constant to themselves in that, sometimes they will have him to make intercession onely for the faithfull, as if something might be obtained without intercession: Sometimes they make two kindes of intercession, one generall and common to all, another particular, which is onely peculiar to the Elect.

VIII. We doe very much differ from this opinion: We acknowledge that Christ died for all; but we denie, that by his death Salvation and forgiveness of sinne is obtained for all men: Or that reconciliation is made for *Cain, Pharaoh, Saul, Judas, &c.* Neither doe we thinke that remission of sinnes is obtained for any one, whose sinnes are not remitted; or that salvation was purchased for him, whom God from eternitie hath decreed to condemne: for this were a vaine purchase. We denie that Election is after the death of Christ, as for many other causes, so also because Christ in the very agony of death gave a notable prooffe of election in the theefe, whose heart he affected, and enlightned his mind after an unutterable manner; the other theefe being left and neglected. And seeing Christ doth every where say that he died for his sheepe, and for those whom his Father gave him, he doth sufficiently declare that he died for the Elect.

IX. And when we say that Christ died for all, we take it thus, *to wit*, that the death of Christ is sufficient to save whosoever doe beleeve, yea, and that it is sufficient to save all men, if all men in the whole world did beleeve in him: And that the cause why all men are not saved, is not in the insufficiency of the death of Christ, but in the wickednesse and incredulitie of man. Finally Christ may be said to reconcile all men to God by his death, after the same manner, that we say that the Sunne doth enlighten the eyes of all men, although many are blind, many sleepe, and many

many are hid in darkenesse ; Because if all and severall men had their eyes, and were awake, and were in the midst of the light, the Light of the Sunne were sufficient to enlighten them. Neither is it any doubt but that it may be said, not onely that Christ died for all men, but also that all men are saved by Christ, because among men, there is none saved but by Christ. After the same manner that the Apostle saith, 1 cor. 15. 20. that *all men are made alive by Christ*, because no man is made alive but by him.

CHAP. XXVIII.

That reconciliation, remission of sinnes, and Salvation is not obtained nor purchased for all, and particular men, by the death of Christ.

I. **F**irst, whosoever saith, that by the death of Christ reconciliation is obtained for all and singular men, although hee consider *Pharaoh* and *Judas*, not as Reprobates, but simply as sinners, yet hee saith that reconciliation is obtained for them who have never beleevd, nor never were to beleeve. And seeing it is not equall nor just, that reconciliation should be obtained for such, the death of Christ is used wrongfully to obtaine something that is unjust, and to doe something which is contrary, to the justice of God.

II. And who but hee that doth willingly shut his eyes, will ever beleeve that the reconciliation of *Judas*, was obtained by the death of Christ, seeing that the death of Christ, was the very crime of *Judas*, and by it he was brought to the halter.

III. And seeing that at the very time in which Christ did die, many were already tormented in hell, hee must needs be of a shallow braine, who thinketh that by the death of Christ, Salvation or reconciliation was obtained for them.

IV. Also by this Doctrine God is openly mocked: For Christ is imagined to obtaine that from his Father, which he knew would never profit; as if God should grant to his Sonne the Salvation of that man which from eternity he decreed to condemne. For if Christ obtained reconciliation and remission of finnes for *Pharaoh* and *Judas*, whether considered as Reprobates, or considered as sinners, hee knew well enough that that obtaining of it would not be for their good or profit. Christ therefore is brought in asking this of his Father: *I pray thee receive into grace those whom I know thou wilt never receive into grace, and whom I know certainly are to be condemned*; For Christ in his death, and before his death, knew full well the secrets of Election. Surely these men seeme to doe their endeavour that Christian Religion should be made a *laughing stock*.

V. Also they expose God to derision, while they will have God at the same time, to love and hate the same man; to love him because hee giveth his Sonne for him, and would have reconciliation to be obtained for him, but to have hated him, because from eternity he decreed to condemne him.

VI. And if Christ obtained remission of sins for *Judas*; It must needs be that God granted that to Christ asking it, and that he forgave the sins of *Judas*: Which if it be true, it necessarily followeth that God doth abolish his owne acts; and condemning *Judas*, punished those finnes which were remitted, and so men should be punished for those sins, the pardon whereof is obtained: and the testament of Christ, by which they will have Salvation to be purchased for all men, should be made void.

VII. Neither is God onely thus mocked, but also he is made to mock mankinde: For it is manifest by use, and by the experience of all ages, that the Gospell is scarce preached to every tenth man, and
that

that the name of Christ is unknowne to the greatest part of the world; which thing that it is done by the providence of God. so dispensing, there is none that will deny, unlesse he that thinks that all things are carried confusedly, and that they doe proceede without reason or order. And if reconciliation and Salvation by Christ be purchased for all men, why doth not God publish this benefit through the whole world? Why doth he suffer this reconciliation to be unknowne to the greatest part of mankind? Why doth he keepe in and hide from so many men the grace which doth belong to them, and which is obtained for them; without the knowledge of which, no man can be saved? They answer, that God doth it because men shew themselves unworthy of this grace. As if any man could be worthy of it, or could shew himselfe worthy of it. Who knoweth not that the Gospell is preached to them that are most unworthy? And where sinne hath abounded, there grace hath abounded; Rom. 5. 20. And if God is hindred by the unworthinesse of man, that he should not make knowne to him the reconciliation obtained, the same unworthinesse could and ought to hinder the obtaining of reconciliation. For when reconciliation was obtained, God did then fore-know the unworthinesse that would follow, with no lesse certaintie than if it had beene present.

VIII. And when they say that Christ died for all, as concerning the obtaining of salvation, but not as concerning the application of it, they doe plainly confesse that Christ did not obtaine that this reconciliation should be applied to all. Whence it commeth to passe, that this obtaining of reconciliation, is vaine, yea, and ridiculous: For they speake as much as if they should say, that freedome was obtained for one, but not that he should be freed; or that food was obtained for one, but it was not procured that

he should be fed with this food.

IX. And seeing that by faith the application of the death of Christ is made, if Christ by his death hath not obtained for us the application of this reconciliation, it will follow that he hath not obtained faith for us : For they must needs deny that faith is obtained for us, who will not have faith to be from Grace alone, but to be partly from free-will, in whose power they will have it to be to refuse or admit Grace, to beleeve in aſt, or not to beleeve.

X. And ſurely he that ſhall more attentively conſider what theſe words meane ; *The obtaining of application, and the application of the thing obtained*, will finde that it is a meere Meteor, or building of Caſtles in the ayre, and that they are *unſeaſonable* trifles, with which they enwrap mens wits : ſeeing Chriſt doth obtaine nothing which he doth not apply, nor doth he apply any thing which he hath not obtained : Otherwiſe, in vaine were the obtaining of that benefit, which both he that obtaineth it, and he of whom it is obtained, knoweth that it will never be applied, and that it will never profit him, for whom it is obtained ; Nor is it credible that the remiſſion of that ſinne which ſhall never be remitted, is procured.

XI. Yes, theſe innovators doe ſo ſpeake, as they ſay that would have by the death of Chriſt ſomething to be procured, not for us, but for God : For they ſay that by the death of Chriſt, God obtained power of ſaving us, but they deny that the application or conſerring of Salvation was obtained by the death of Chriſt for *Peter* or *Paul*, but that onely a gate and way was opened for them, by which they might come to Salvation: Wherefore Chriſt by his death will be ſaid to be, not the giver, but the preparer of Salvation. And certainly the opinion of *Arminius* doth tend thither, that Chriſt ſhould be ſaid, not to have obtained reconciliation for any one, but to have laid open a way

a way for God, by which he might bestow Salvation.

XII. They doe no lesse trifle, when they confesse that the fruit of the resurrection of Christ, pertained onely to the faithfull, but the fruit of his death, *that is, reconciliation and remission of sinnes*, they extend to all and severall men. Therefore (if these men be believed) there will be some men to whom the fruit of the death of Christ doth pertain, but the fruit of his resurrection doth not pertain. As if they should say, that Christ died for some men, for whom he hath not overcome death : And that the fruit of the fight belonged to all, but not the fruit of the victory. And there will be some men, for whom although he hath offered himselfe on earth, yet he doth not offer himselfe in heaven. But the Scripture joyneth these things, as inseverable, and unseperable, that he died for us, and that he rose againe for us ; *Rom. 8. 34. It is Christ that died, yea rather, that is risen againe, who is at the right hand of God, making intercession for us. And the 2 Cor. 5. 14. That they which live, should not henceforth live unto themselves, but unto him that died for them, and rose againe* : Because no man is made partaker of the fruit of the death of Christ, but by his resurrection,

XIII. It is of no small moment, that if reconciliation were obtained for all mankind, it must needs be that all infants, borne without the covenant, are reconciled, their sinne is forgiven them : Whence it would come to passe that they could not have a greater benefit bestowed upon them, than if one in a gentle crueltie should kill them in their cradles : For if they die in this state of reconciliation their Salvation is certaine ; but if they live, they shall be brought up in paganism, which is the most sure way to eternall destruction.

XIV. And seeing no man can be saved, but he for whom reconciliation hath beene obtained, and

hath also bene applied: I doe not see what the obtaining of reconciliation doth differ from the application of it in infants, which are taken away by an untimely death: For (by the Doctrine of *Arminius*) they are saved by reconciliation alone. Here therefore that distinction of the obtaining of reconciliation and of applying of it, doth vanish away: Which distinction, although it may have place among men, yet with God it cannot have place, who granteth nothing which he doth not give, from whom nothing is obtained which he doth not give and conferre in act: For to him all things are fore-seene, neither can any thing happen, by which he should be compelled to deny what he hath granted, to change his counsell, or to abolish his acts.

XV. And if these two things be compared betweene themselves, to obtaine reconciliation for his enemies, that they might be saved, and to bestow Salvation on them that are already reconciled, it is no doubt, but that it is farre greater love to die to reconcile his enemies, than to give Salvation to them that are reconciled. The Apostle teacheth this expressly, *Rom. 5. 10. If when we were enemies, we were reconciled to God by the death of his Sonne, much more being reconciled, we shall be saved by his life.* If *S. Paul* be beleev'd, it is an easier and more likely thing, to save him that is reconciled, than to reconcile him that is an enemy, by dying for him. Seeing therefore that Christ (if we give credit to *Arminius*) hath performed for all men that which is farre the greatest, and is an argument of his highest love, it will be said, that Christ in dying for us, loved *Pilate*, *Iudas*, *Saul*, and *Pharaoh*, no lesse than *Peter* and *John*: But there is no man can make himselfe beleave, unlesse it be he that is willing to be deceived, that Christ loved those with his greatest love, whom his Father from eternitie hated, and whom the Sonne himselfe knew were from eternitie

Of the efficacy of the death of Christ. 203

ernitie appointed to punishment.

XVI. Yea truly, seeing Christ, as he is one God with the Father, hath from eternitie predestinated the Reprobates to damnation, it is not likely, yea not possible, that the same Christ hath obtained reconciliation for *Iudas*, as he is man and a Mediator, and hath from eternitie reprobated the same man, as he is God. For although these sectaries will have the decree of Reprobation to be, in order, after the obtaining of reconciliation, yet neither of them is in time before the other, and it must needs be that the desire of reconciling, and the decree of reprobating were together in one and the same mind.

XVII. Notable is the speech of Christ, *Iohn 15. 13. Greater love hath no man than this, that one lay downe his life for his friends.* The meaning of Christ is, that friends cannot be more loved than by dying for them: For although it be greater love to die for ones enemies than for his friends, yet it is certaine, that nothing can be performed for thy friends sake, by which thou maist more testifie thy love to them, than if thou die for them. Seeing therefore that this is the greatest love to die for one, whether friend or enemy, it must needs be that Christ equally loved all men, with his greatest love: They must therefore as firme, if they will be constant to themselves, that Christ, in dying, loved with his greatest love, *Iudas*, *Pilate*, yea *Cain* and *Pharaoh*, who were already in hell.

XVIII. The conferrers at the *Hare*, doe endeavour to quit themselves: If (say they) *he love in the highest degree, is not onely to merit Salvation, but also to bestow it, we deny that Christ did generally love all that, in the highest degree, for whom he died.* They therefore condemne Christ, and accuse him of a lie, who will have this to be the greatest degree of love, to die for one. And it is impossible that Christ should love any

one in the highest degree of love, but that also he should bestow Salvation upon him. And if these things could be separated, yet this would remaine firme and sure, that Christ loved him with his greatest love, for whom he died, although he hath not afterwards bestowed Salvation upon him, because the greatnesse of the love of Christ, is to be esteemed, not by the profit that commeth to him for whom he died, but by the greatnesse of the sorrowes which he suffered for him: Yea, whosoever shall weigh these things, in the exact scale of judgement, shall find that it is greater love to suffer death for one, to procure for him some little good, than to procure great good. So it is more flagrant love to expose himselfe to death, that his friend might not be hurt, no not a little, than if he should doe it, that his friend should not perish by being burnt alive.

XIX. Nor doe they *escape* by the distinction of this love, into Antecedent and Consequent, seeing the Antecedent love wherewith they will have *Iudas*, and *Pharaoh* to be loved by Christ, cannot but be the greatest, and that beyond which (as Christ himselfe witnesseth) none can be extended. These are not two loves, to be willing to have mercy before faith, and to be willing to save after faith; but they are two effects of one and the same love.

XX. And if Christ by his death was the pledge, and price of redemption for *Iudas*, *Pharaoh*, *Saul*, &c. The marke of injustice would be set upon God, who hath taken two punishments for the same sinnes, when the first satisfaction did suffice, and hath twice given judgement upon the same thing: For once they were dead in Christ, seeing Christ sustained their person upon the crosse, and yet the same men doe die the eternall death in their owne persons. Thence also it will follow that Christ did in vaine beare the punishments due to *Iudas* and *Pharaoh*; and that he

in vaine made himsele a pledge for them: For surely if Christ on the crosse, was the pledge of all and severall men, *and made himsele for them as a suretie*, it must needs be, that he supplid their place on the crosse, and sustained their person: And so that may be said of all men without exception, which the Apostle saith, *2 Corinth. 5. 14. If one died for all, then were all dead.* But no man yet, as I know, hath dared to say, that the reprobates died with Christ, or in Christ. And truly the following words of the Apostle doe argue, that he doth not speake of all men in the whole world, but of all those to whom the fruit of the resurrection of Christ doth pertain, and who are become new creatures.

XXI. That reconciliation is purchased onely for the Elect, the Apostle teacheth, *Rom 5. 11. Wee joy in God, through Iesus Christ our Lord, by whom wee have now received reconciliation.* Did S. Paul so greatly rejoyce in that benefit, which was common to him with Herod and Pilate? And *Chap. 3. v. 25. God hath set forth Christ to be a propitiation, through faith in his blood.* There is therefore no propitiation without faith, and therefore no obtaining of reconciliation. For hereby it is perceived that God is pacified to a sinner, and his propitiation is made, because Christ hath obtained reconciliation for him.

XXII. In the eight Chapter, and foure and thirtieth verse of the same Epistle, it is not onely said that Christ died for the Elect, but because that Christ died for them; the Apostle doth thence inferre that no accusation can be laid against them: *Who shall lay any thing to the charge of Gods elect? Is it God that justifieth: who shall condemne? It is Christ that died, &c.* Out of which place we thus argue: They for whom Christ died cannot be condemned, nor can any thing be laid to their charge: But the reprobates are condemned, and something is laid to their charge; therefore

fore Christ died not for them; So it be understood in that sense which I said at the beginning, *to wit* that Christ by his death did not obtaine reconciliation and Salvation for them.

XXIII. Those for whom Christ obtained reconciliation and remission of sinnes, for those he also prayed and made intercession: But he doth not make intercession nor pray for the world, but onely for the faithfull, as Christ himselfe saith, *Iohn 17.9. I pray for them, I pray not for the world, but for them which thou hast given me.* It is no doubt but that by the world those that doe not beleeve are to be understood, and those that have not received the grace of Christ, amongst whom also are *refractory persons*: For these, Christ saith, he doth not pray; Now all men are such by nature, being destitute, not onely of faith, but also of the power of beleeving. But among these, God giveth some men to Christ, to whom also he giveth faith in Christ: For these alone Christ doth professe that he maketh intercession to his Father.

XXIV. Here the sectaries after this manner doe use a sleight distinction: For they make a double intercession; one generall, whereby Christ doth make intercession for all, the other particular, whereby he doth make intercession onely for the faithfull. By the first, reconciliation of sinnes is obtained; by the other, the applying of reconciliation & Salvation: But this generall intercession is plainly needlesse; for in vaine is reconciliation asked, without the application of Salvation. By that generall intercession, Christ either asked Salvation for *Judas* and *Pilate*, or else he did not aske: If he asked not, his intercession was to no purpose; If he asked, he suffered the repulse, and so in vaine he made intercession: But he himselfe saith, *Iohn 11. 42.* that he was alwayes heard by his Father. But perhaps they will have Christ to have asked the application of Salvation for all men, on a condition,

to wit, if they will beleeve; and with this respect, that they should beleeve: Truly if it be so, then Christ hath not made intercession for all. For that which is asked on a condition, take away the condition, and it is not asked. He that saith to God, *I pray to thee for all, so they beleeve*, doth plainly declare that he doth not pray for them which doe not beleeve: Wherefore Christ himselfe doth restraîne his sending into the world, and therefore also his intercession, to the faithfull alone, *John 3. 16. God so loved the world, that he sent his onely begotten Sonne, that whosoever beleeueth in him should not perish, but have everlasting life.* There you see that not onely the fruit or application of the donation and giving of the Sonne (that I may so speake) but also the donation it selfe doth belong onely to beleevers.

XXV. But it is worth the labour to know what that particular intercession is, with which (as these sectaries doe confesse) Christ, *John 17.* doth make intercession for the faithfull alone, and to know what it is that he asketh by it. *Father (saith he) keepe them:* And a little after, *I pray thee that thou wouldest keepe them from the euill.* If this intercession be peculiar to the faithfull, I doe not see what remaineth for the generall intercession: For without these things all intercession is vaine. And seeing in the Lords prayer these two things are asked joyntly, and together, to wit, remission of sinnes, and freedome from euill, who would endure such a bold forgery, whereby the *Arminians* doe pull asunder these things, and will have Christ to obtaine remission of sinnes for all, but not freedome from the euill?

XXVI. And if Christ prayeth for all, he prayeth also for them whom he knoweth doe sinne the sinne unto death, for which Saint *Iohn* doth not suffer us to pray, *John 5. 16.*

XXVII. Yea, the *Arminians* here are not constant

stant to themselves, when they say that Christ did intercede by a particular intercession for the faithfull, and for those whom the Father gave to the Sonne; for seeing they teach that the faithfull and godly men may fall from the faith & be condemned, it appeareth that they will have Christ to intercede for many Reprobates by a particular intercession, if many of the faithful are Reprobates.

XXVIII. *Arminius*, p. 70. against *Perkins*, doth bring for this purpose many things, which I doe not know whether they will be allowed by his followers. First, he thinks that Christ doth sacrifice himselfe for many, for whom he doth not make intercession: because his sacrificing was before his intercession: For he will have the sacrificing of Christ, to pertaine to his meriting, and his intercession to pertaine to the application of his merit. These things seeme to me to be repugnant, not onely to the truth, but even to common sense: For whosoever doth prepare himselfe to be a *purging* sacrifice for another, doth necessarily pray that the sacrifice which he is to offer, may be pleasing and acceptable for him for whom he doth offer himselfe for a sacrifice. And whosoever doth offer a price of redemption, doth first intreat this price may be received, as that *Chryses* in *Homer* speaking thus:

Παῖδά δὲ μοι λύσας φίλῃ, τὰ δὲ ἔργα δέχου.

Release to me my loving daughter, and accept the gifts.

See in the first place his prayers, and then the offering of the price: Therefore intercession doth necessarily goe before the sacrifice. *Arminius* addes, *It is true indeed that Christ, in the daies of his flesh, offered up prayers and teares to God the Father; but those prayers were not made for the obtaining of those good things he merited for us, (that is, for the obtaining of Salvation) but for the assistance of the spirit, that he might stand in the combat.* An impious and wicked opinion; for by it, it is denied that Christ prayed for our Salvation before

fore he died; when yet, *John 17.* he prayeth thus before his death: *Keep them in thy Name. And, Father, I desire that those which thou hast given me, may be with me, that they may see the glory which thou hast given me.* *Arminius* himselfe is ashamed of so false a Doctrine; for by a certaine doubtfull Epianorthosis, or correction, he doth seeme to condemne that which he said; for he addes. *But if he did then offer prayers for the obtaining of this application, they did depend on his sacrifice that was to be finished, as if it were finished.* That speech, *But if,* is the speech of one doubting, when yet it is a thing most certaine. But what is this against *Perkins*, who saith, that Christ doth not sacrifice himselfe for them for whom he doth not pray? Surely these things which *Arminius* doth heape up, are nothing to the purpose, nor doe they touch the matter: For although the prayers which Christ offered up for our Salvation before his death, are grounded on the merit of his death that was to come, yet that remaineth which *Perkins* saith, that Christ doth not sacrifice himselfe for them for whom he doth not pray: For the death of Christ had not beene a sacrifice, unlesse he had prayed that it might be accepted of the Father, for their life for whom he died: For griefe and torment is not of its owne nature a sacrifice, unlesse there be also such a petition.

XXIX. I doe not deny, but that Christ in his death prayed for them that crucified him; But I denie that he prayed for all without exception, but for them alone who did it by ignorance; for he saith: *Father forgive them, for they know not what they doe, Luk. 23. 34.* Whom a little after, as Saint *Luke* doth testifie, were converted to the faith, *Act. 2. and Chap. 3. 17.* Doth not Christ say this with an humane affection, and not as the Redeemer? For, as he was man, he might wish well to those, whom as he was God, he knew were Reprobates: Thus he wept over the inhabitants

bitants of Jerusalem, the fall and rejection of which Citie, as he was God he had decreed.

XXX. And when the sectaries doe deny, that Christ on the crosse sustained the person of the Elect, they doe openly *impugne* that speech of Christ, *Iohn 10. 11. I am that good shepheard, the good shepheard giveth his life for his sheepe.* And *Iohn 15. 13. Greater love than this hath no man, that one should lay downe his life for his friends.* And *Eph. 5. 25. Christ loved his Church and gave himselfe for it.* Christ therefore died for his sheepe; for his friends; for his Church; and what are these but the faithfull and Elect? Can *Pharao*, *Judas*, &c. in any respect, be called the sheepe of Christ? The *Arminians* answer, that they are called sheepe, not in respect of the present condition, but of that to come. A vaine thing: For the condition to come, was already present in the decree of God, in respect of which decree, they are called sheepe before their conversion, *Iohn 10. 16.* For they are called sheepe, not onely because they were to gather themselves to the fold of Christ, but because God in his eternall counsell, decreed to give them faith, by which they might gather themselves to the fold of Christ: For if they had not beene given to Christ, untill they had joyned themselves to Christ by faith, they had given themselves to Christ, before God had given them to Christ.

XXXI. In the meane time it is to be observed, with what fidelitie these sectaries doe deale here: For they will have God to have chosen those that beleeve: Neither doe we deny it, so that by beleevers, those be understood, who are to beleeve by the gift of God, and those to whom God hath decreed to give faith: For we say that faith is considered as a thing to be performed, and not as a thing present and already performed; and when we speake of Election, we say that beleevers are called, not in respect of pre-

sent

sert condition, but of that to come. This thing although it be agreeable to reason, and to the Word of God, yet it is rejected by these sectaries, as absurd: And yet the same men a little after doe use the same thing, and yeeld to our part: For they will have that speech, *I give my life for my sheepe*, to be taken in respect, not of the present condition, but of the future; and that they are called sheepe, because they shall gather themselves to the fold of Christ. There is no cause therefore why they should so much be moved, when we say, *that beleevers are elected*, not in respect of the present or past, but of the future condition, and by the beholding of that Faith, by which, by the gift of God, they are to come to Salvation. That which pleaseth them, when themselves say it, ought not to displease them when it is used by us: Especially seeing the Scripture doth never expressely say, *that beleevers are elected*; but doth cleerely pronounce that Christ died for his sheepe, and for the Church.

XXXII. For these causes the holy Scriptures, which doth sometimes say that Christ died for all, in that sense which I have said, doth oftentimes shorten and restraints that generall speech, saying, *that the blood of Christ was shed for many*, *Matth. 26.28*. And *that the Sonne of man came, that he might give his life, a redemption for many*. And, *that he was offered once for the finnes of many*. *Heb. 9. 28*.

XXXIII. And if you would fetch the matter from the beginning, and from the covenant which God made with Adam, you shall finde that this covenant doth belong onely to them alone, whose heele the Serpent bruisseth, and whom hee hurteth with a light wound, and therefore onely to the faithfull, and the Elect; for the rest, the Serpent infecteth with his poison, killeth them with his biting, and taketh them away with a deadly wound.

XXXIV. And if Christ by his death obtained
reconciliation

conciliation for *Cain, Pharaoh, Judas, &c.* It must needs be, that Christ redeemed them: But he hath not redeemed them, because they alway doe and shall remaine captive: Nor is it credible that Christ would pay the price of redemption for them, whom he knew were never to be freed; or that *Sathan* could take away those soules, redeemed by Christ with so great a price.

XXXV. *Saint Paul, 2 Cor, 5. 20.* saith, *That God was in Christ, reconciling the world unto himselfe.* If by the world, are understood all and severall men without exception; it must be beleev'd, that not onely reconciliation was obtained for all and severall men, but also that they are reconciled in act; and that *Judas* and *Pharaoh* were sometimes among the friends of God: which thing, *Arminius* himselfe doth not dare to say.

XXXVI. Finally, if Christ hath obtained reconciliation for all men, even for them who are without the covenant, then no man shall be borne without the covenant of Christ, and that will be false which *Saint Paul* saith, *Ephes. 2. 3.* where speaking of the condition in which we are borne, he saith, that by nature we are the children of wrath, that is, borne subject to the curse: For how can any one be borne subject to the curse, if reconciliation is obtained with God, for all men, without exception.

CHAP. XXIX.

The objections of the Arminians are dissolved, by which they endeavour to maintaine and confirme the obtaining of Salvation for all men.

THE *Arminians* make many objections against these things, but prevaile nothing. First, they flourish with places of Scripture, and then they handle

handle the matter with other reasons.

I. They bring that place of Saint Iohn, Chapter 3. Verse 16. Where God is said to have so loved the world, that he gave his Sonne: which place we have already taught, doth hurt *Arminius*; and that the sending of the Son is in the following words, restrained to the beleevers alone. Whence it is manifest, that Christ was not sent, but to save them who were to beleeve. I might say that the world is here taken for the faithfull alone; as, *Iohn* 6. 33. and *1 Tim.* 3. 16 and *Heb.* 2. 5. But although we grant, that by the world all mankind are contained in the whole, yet it will not thence follow, that Christ purchased Salvation for all, and particular men: for the obtaining of the Salvation of some men, doth abundantly testifie, that mankind is loved by God.

II. And it is worth the labour to know what meaning the *Arminians* apply to Christ, and what according to the *Arminians* is the sense of these Words of Christ. God so loved the world, that he gave his onely begotten Sonne, that whosoever beleeueth in him, should not perish, but have everlasting life. According to the Doctrine of *Arminius*, this must be the sense of these words; God so loved all mankind, with a love where-with he hath not willed their Salvation, that he decreed to send his Sonne, before he thought of saving man, to purchase for himselfe the power of saving man, and afterward he decreed to give every man power of beleeving, if he himselfe would, that so he might have eternall life. A monster of Doctrine, and a new Gospell.

III. They assault us also with the words of Saint Iohn, *1 Epist.* 2. Chap. 2. v. where Christ is said to be the propitiation for the sinnes of the whole world. And out of the first Chapter of Saint Iohn; where hee is called the Lambe, taking away the sins of the world. But by these, they effect nothing; for this is said, because in the whole world no mans sinnes are remitted,

216 *Of the efficacy of the death of Christ.*

red, but by Christ. In the same sense that 1 Cor. 15. 22. Saint Paul saith, *In Christ all men are made alive*; because no man is made alive, but by him. So he that should say, that *Hypocrites* taught all *Grecia* and *Italy* the art of Physick, did not say that all and severall men of *Grecia* and *Italy* learned Physick of him, but that no man learned Physick but from him. For it is manifest, that Christ hath not taken away the finnes of all and severall men, because very many remaine in sinne, and are condemned for their finnes.

IV. They doe colourably boast of that place, 1 Tim. 2. 4. *God would have all men to be saved, and come to the knowledge of the truth.* And, Verse 6. *Christ gave himselfe a ransom for all.* Also that to Titus, Chap. 2. *The Grace of God, that bringeth Salvation unto all men, hath appeared*; But that here, by *all*, are understood *any*; and men, of whatsoever state and condition, the very context and coherence of the place doth prove. In that place to *Timothy*, the Apostle would have Kings to be prayed for; in that place to *Titus*, hee commandeth servants to be faithfull, and not to purloine. Of this exhortation, this is the *cause and reason*; because the promise of Salvation did belong to Kings, although at that time they were strangers from Christ; and to servants although they were of an abject and base state; neither is any condition of men excluded from Salvation. Saint *Austin* doth thus take this place of the first to *Timothy*. *Enchirid. ad Laurent. Chap. 103.* And *Thomas* in his commentary upon this Epistle. And this thing is confirmed by the very words of the Apostle; for he saith, *God would have all men be saved, and come to the knowledge of the truth*: Now it is manifest by experience, that God doth not give, yea, nor doth not offer to all and particular men the knowledge of the truth.

V. It is frequent in the Scripture, to take the word *all*, for the word *any*, as *Luke* 12. 42. *Ye sit in the Mint and Rue,*

Rue, and omne olus, and all manner of hearbs. And *Mat. 9. 35.* Christ healed: *omnem morbum, every disease, for every kind of disease.* You have the like example, *Colos. 1. 28.* In this sense, *Heb. 2.* Christ is said to have dyed for all.

VI. Furthermore, there is no doubt, but that the Apostle commandeth us to pray, not onely for Kings in generall, but also for all severall Kings. For we, to whom the secrets of Election are unknowne, ought to hope well of every one : But he that commandeth us to pray for *Nero*, doth not therefore determine that God will save *Nero*, but onely forbiddeth us to despaire of him.

VII. The sense therefore of these words, *God would have all men to be saved*; is this : God doth invite men of all sorts to Salvation, and doth exclude no condition of men from Salvation. For if God should absolutely will, or should seriously desire all and particular men to be saved, there would not be wanting meanes to him, whereby he might effect what hee would, and be made partaker of his desire, his justice yet remaining intire, and mans liberty being not touched, nor infringed;

VIII. That place maketh no more to the purpose, which they bring out of *Rom. 14. 15.* *Destroy not him with thy meat, for whom Christ dyed* : For to destroy there, is not to condemne, but to scandalize and to offend the conscience of any ; by which deed, as much as is in us, wee would lead him to destruction : For to destroy any one absolutely, is not in our power. So with the Apostle, *1 Cor. 10. 8.* *to destroy*, is the same thing, as to offend with scandal, and to slacken him that is doing the works of piety.

IX. In the second Epistle of *Peter, Chap. 2. Vers. 1.* Christ is said to have redeemed the false Prophets, who denyed him : but there it is not spoken of redemption from eternall death, but of the freedome from

from ignorance and error, and the darkeness of that age, by the light of the Gospell, which those false Prophets did corrupt, by the mingling of false Doctrine: For to take redemption for any kind of freedome, is usually in the Scripture; insomuch, that resurrection is called the redemption of our bodies, *Rom. 8. 22. Ephes. 4. 30.*

X. In the same Epistle, *Chap. 3. ver. 9.* Peter saith, *God is not willing that any should perish: to wit, because he is not the cause of the perishing of any one; and because he admitteth all who are converted, neither doth he reject any one: But he is not bound to restore to all, those powers which were lost by mans fault, nor to give faith to all, seeing man by his owne fault brought upon himselfe the inability of beleeving, as we have proved at large in the eleventh Chapter.*

XI. *Ezechiel 18. 23.* God saith these words; *I am not delighted with the death of a sinner, but that he should be converted, and live.* These words say nothing else, then that God will not the death of that sinner who is converted: But if he be not converted, *Arminius* himselfe will not deny, but that God doth will his death; as the Iudge doth will the punishment of him that is guilty. God is not delighted with the death of a sinner, as hee is a man, but yet no man can deny, but that God loveth the execution of his justice.

XII. Indeed in the *1 Tim. 4. 10.* God is called *σωτηρ, the Saviour of all men.* But the Apostle there speaketh of the preservation in this present life, and of the providence of God, which is extended to the preservation of all men: which care, *David, Psal. 36.* doth extend even to the beasts, for there God is called the preserver of men and beasts. The precedent words of the Apostle doth declare this: *We hope in the living God;* for hee speaketh of God, as he doth give life to things created by him. A like place you have, *Act. 17. 25.*

XIII. *Arminius,*

XIII. *Arminius*, pag. 220. against *Perkins*, doth bring the promise made to *Adam*, concerning the seed of the Woman, which saith hee, doth belong to all particular men. I answer, that by this promise it is onely promised that *Sathan* shall be overcome, by the seed of the Woman; but that it belongeth to all and particular men, it is no where said. The Doctrine of the Gospell preached to *Adam*, doth not so pertaine to all his posterity, as the precepts of the naturall law; because the obedience of the law is a naturall debt; but the Doctrine of the Gospell is a supernaturall remedy. Thence it is that the sinne of *Adam* against the law of God, is imputed to all his posterity; but his Faith, by which he beleevved the Gospell, is not imputed to his posteritie. Nor if *Adam*, by his incredulitie, had refused the promise of the seed of the woman, had therefore his posterity fell from the hope of Salvation: Nay, what that this promise of the seed of the Woman, to breake the Serpents head, is manifestly restrained to the faithfull alone? For *Sathan* doth bruise the heele of the children of God alone, seeing he killeth the rest with a deadly wound.

XIV, The *Arminians* being driven from the holy Scripture, flie to their reasons: and as they use the Scripture without reason, so they urge reasons without Scripture. They charge upon us this syllogisme, as it were with a great dart, when yet it is but a slender twig.

Whatsoever all men are bound to beleve, is true.

But all men are bound to beleve that Christ dyed for them: Therefore that is true.

The minor part of this Syllogisme is false, and doth bear many exceptions. For they to whom Christ hath not beene preached, and who have heard nothing of the death of Christ, are not bound to beleve that Christ dyed for them, which yet are the greatest part of the world: Neither are they, to whom Christ is

preached, bound to beleve absolutely and without condition that Christ died for them, but on this condition, if they be converted : For if they shall persevere in impenitency, they are bound to beleve that the death of Christ doth nothing pertaine to them.

XV. *Arminius*, pag. 77. against *Perkins*, and his sectaries, doe repeat and heape up these things, even to tediousnesse. *If there be any, for whose sinnes God would not have satisfaction to be made to himselfe by the death of Christ, then in no right can faith be required of them nor can Christ be made their judge: neither can the Reprobate be blamed for refusing the grace of redemption, because it did not pertaine to him.* I answer, all these things are grounded on this false supposition, that faith is required of all men : for wee have already taught, that it is not required of them who never had any meanes to know Christ ; as also that they to whom Christ is preached, are not bound absolutely and without condition, to beleve that they are redeemed by the death of Christ, but on this condition, that they be converted. They to whom the Gospell hath not beene preached, shall not be condemned for the rejection of the Gospell, but for the breach of the Law : of which judgement, Christ by his Father is appointed to be the Iudge ; who doth leave under the Law, those whom hee doth not save by the Gospell. But they who by their incredulity, have refused the Grace offered them by the Gospell, are justly condemned for refusing that grace, not because they have rejected that which pertaineth to unbelievers and impenitent persons, but because having despised the condition, they have neglected that which was offered to them under the condition of beleiving ; which condition, although they cannot fulfill by their natural powers, yet it is their debt, for man himselfe, by
his

his owne fault, brought upon himselfe the disability of beleeving, which disability God is not bound to cure in all: Of which thing it is largely spoken, *Chap. II.* But (say they) Reprobates cannot be blamed for despising that Grace which doth not belong unto them. But they are quite out of the way: For Reprobates cannot be accused for despising Grace, if they did dispise it, because they knew it did not belong unto them: But they therefore reject it, because they love not Christ, and they are led to the contempt of it by their owne will: For Reprobates doe not therefore beleeve, because Salvation doth not belong unto them; but rather, Salvation doth not belong unto them, because they doe not beleeve, and they draw destruction to themselves, by their owne incredulity and impenitency. It is true indeed, that Reprobation is the cause why God will not give faith and repentance to this or that man: But it is not the cause which doth put in and breed impenitency, and incredulity in man: Wherefore that speech of Christ, *John. 10. 16.* *Yee beleeve not because ye are not of my sheepe,* is so to be taken as if hee had said, *Therefore God doth not give you Faith, which is peculiar to the Elect, because yee are not elected.*

XVI. This is the objection of *Grevinghousius*, **P. 19.** *If Election be before the obtaining of Salvation, then God first decreed of the communicating of Salvation, before he decreed of the obtaining of it.* But I am so far from thinking this to be absurd, that I beleeve it is plainly necessary: For it is alwaies first thought of the end, before of the meanes to the end. The Salvation of man was the end God propounded to himselfe; that this was the end is hence manifest, because this is last in execution: Therefore God first thought of giving Salvation, before he thought of the obtaining of Salvation by Christ, because this is the meanes by which he doth lead us to Salvation.

222 *Of the efficacy of the death of Christ.*

XVII. The same man, Page 87. doth thus dispute ; *They to whom this price (being fit to save them) is offered, if they themselves will embrace it, for them also it is payed by the purpose of God : But it is offered to Reprobates on this condition, if they will embrace it ; therefore it is payed also for them by the purpose of God.* I answer, that the minor part is not universally true ; for this price is not offered for all the Reprobates ; and the major part doth offend against the rules of precognition or supposition, which will have the subject of every Axiome or sentence, to be, or to have being. For examples sake ; this sentence, *who-so-ever fulfilleth the law is saved*, is not false : But the falshood of it is in the presupposition, whereby it is presupposed, *That some men fulfill the Law.* The Major of this Syllogisme hath the same fault : For the subject of it, is imaginary and not existent : For the subject is this, *They to whom this price is offered to embrace it if they will* ; I deny that there are such men to be found : For this price is not offered to the Reprobates, if they will embrace it, seeing it is most certaine that they will not, and that they cannot will ; of which disabilitie man himselfe is the cause : Neither is this price offered to the Elect if they will, but God in offering that price, doth worke in them that they should will.

XVIII. And when they speake of the sufficiency of the death of Christ, as they extoll the efficacy of it, so they say that it is sufficient, not onely for men, but also for the devils. Which if it be true, it must needs be, that God doth take away and cut off something from the price of the death of his Sonne ; and doth shorten the efficacy of it. But although I know that the price and dignity of the death of Christ, doth not depend on his humane nature, but on the infinite excellency of his divine nature, yet I deny that his death is fit for the redemption of devils, because

because the justice of God requireth, that man who sinned, should beare the punishment, and it was needfull that the Mediator betweene God and man *should have reference to both, in the cōmunion of his nature*: Therefore to save man, *he tooke not the Angels, but the seed of Abraham, Heb. 2.* And if the death of a man is fit to satisfie for the sinnes of Angels, then the torments of an Angell, if Christ had taken the nature of Angels, had beene fit to satisfie for the sinnes of man. Finally, when it is spoken of the fitnesse, is not to be disputed of the sufficiency: For otherwise, it might also be disputed whether the death of Christ be sufficient to save Horses or Beetles, and to give them immortality; which surely is not without impiety.

XIX. These in a manner are the arguments wherewith these innovators doe defend themselves: But they doe exagitate and wrong our opinion, after their owne manner, which is evil; for they change it before they impugne it: By this meanes they doe not refute our opinion, but their owne forgeries. For examples sake, Christ, *Iohn 3. 17.* speaketh thus: *God sent not his Son into the world, to condemne the world, but that the world through him might be saved.* *Grevinchovius, Page 11.* doth faigne that wee thus interpret this place: *God sent his Sonne into the Elect*; When notwithstanding there, by the world, is manifestly understood this region of the earth, and his habitation among men. Hee, *wantonly sporting* with an unconstant licentiousnesse, doth attribute many such things to us. This one example which I will adde shall be instead of many, *Page 76.* hee doth bring us in thus speaking: *Ye Reprobats, why doe you cease; Having gotten so fit a price of redemption, that if ye will beleeve, or eat through a Rock, ye may goe right from hence into the kingdome of Heaven?* And a little after, *Hee hath also vouchsafed you, to wit, the Reprobates,*

his calling, although ye are appointed to eternall punishments, for no desert of yours, that being more blinded and stupified, yee might procure to your selves a greater judgement. Behold the mans pastime, and his Theologigall spleene. I doe not doubt but his heart leapt for joy when hee writ these things, as a thing bravely carried : But the good man doth trifle, and fight with his owne shadow, for these things doe quite differ from our opinion. For wee doe not command the Reprobates, *that is*, they that persevere in impenitency and unbeleeve, to beleeve a lie, or while they persevere in impenitency, to flatter themselves with a vaine hope, under the pretence of Faith in Christ: Nor doe wee say that they are appointed to eternall punishments for no desert of theirs, seeing they have procured this destruction to themselves by their owne sinnes : Nor doe we teach that any one is onely therefore called by God, that he might procure to himselfe greater judgement, although oftentimes, men by their calling are made inexcusable, because by the knowledge of their duty, the fault of the neglect of their duty is made greater, and it is a greater fault, not to doe what you know, than not to know what you should doe. The scope and intent of God calling to the Reprobates, is to require of them that which they owe ; to the Elect is, to give the efficacy of their calling, that they might be saved ; to them both, that hee might make knowne what is acceptable to him, and what obedience is pleasing to him.

XX. But *Grevinchovius*, shall not goe scot-free, it seemeth good to lay these things upon him, and to present to your view the prodigious Doctrine of the *Arminians*, the curtaine being, as it were, drawne aside, and that without any false accusation : For putting on the person of an *Arminian*, I may thus speake to the Reprobates. Be of a good courage ye Re-

probrates,

“probates, for although ye are reprobates, yet ye may
“be saved. It is true indeed that no Reprobates are
“saved; but yet there is none of them who may not
“be saved. For Christ hath obtained for you Salva-
“tion, but not the application of Salvation: He hath
“obtained good things for you, but he hath not ob-
“tained for you, that you should ever possesse those
“good things in act: For he hath obtained that re-
“conciliation, which in the very moment wherein he
“procured it, he certainly knew would not profit
“you. He hath obtained for you the remission of
“those sinnes which he certainly knew were not to
“be remitted: For this reconciliation is not applied
“but on a condition which he knew was not to be
“fulfilled. And that ye may know how well Christ
“wilteth you, I tell you that he doth intercede for
“you with a generall intercession, but not with a par-
“ticular, without which no man is saved. For by the
“death of Christ, reconciliation is obtained for you,
“but not the communication of the reconciliation:
“Neither is the application of the obtained reconci-
“liation procured for you; but God by it hath got-
“ten to himselfe libertie and facultie to save you: By
“which death, Christ is made a Redeemer, without a-
“ny certaine purpose of God, who were to be redee-
“med, and is made the head of the Church, without
“any members that are certaine. God indeed sen-
“ding his Sonne into the World, was moved with
“some inclination and affection towards men; but
“without any certaine will of saving men: For the
“decree of sending his Sonne, went in order before
“the decree of saving. By which decree, all men are
“elected, although many from eternitie were repro-
“bated. God indeed did desire to save all, and that
“seriously, but he is disappointed of his end by you,
“neither hath he attained to what he did desire,
“which doth very much grieve him. Know also this,

" O Reprobates, that Christ procured and purchased
 " Salvation for you all, but he is not willing it should
 " be knowne but to some few, when yet without this
 " knowledge no man can be saved. Also although he
 " hath obtained reconciliation for you, yet he hath
 " not obtained faith for you, without which there is
 " no Salvation : Wherefore God calleth you to Sal-
 " vation, but not after a congruent and agreeable
 " manner, whereby they that are called doe not fol-
 " low. And yet be not out of heart, God giveth to
 " you all the power of beleeving, that you may be-
 " leeve in act, if ye will, for it is in the power of your
 " owne free-will to use grace, or not to use it, that ye
 " may be saved, although certainly you are to be
 " damned. Kindly spoken; yea, rather wickedly spo-
 " ken, and to the scorne of God and men : For who doth
 not tremble at the shape of so prodigious a Doctrine ?
 Who doth not grieve at the case of the Christian
 Church, to the deforming of which, and to the tur-
 ning of it into a monster, *no slow wits* have converted
 all their subletie ? When therefore *Grevinchvint;*
Page 70. being touched with pittie towards us; doth
 professe that he is ready to helpe our infirmities and
 ignorance, it is a doubt whether he be worthier of
 laughter, or of pittie.

CHAP. XXIX.

*That it was long agoe disputed whether Christ died for
 all, but in a farre diverse sense.*

Saint *Austin* being dead, his writings of Prede-
 stination, of Grace, and of Free-will, were di-
 versly received by divers men. This disease especial-
 ly possessed *Aquitania*. Amongst these contentions is-
 sued out the heresie of those that were called *Prede-*
stinati, whercof *Sigebert* in his Chronicle to the yeere

415. doth make mention. These taught, that the indevour of good works did nothing profit a reprobate man; and againe, that wicked deeds did nothing hurt the man that was elected, although he gave himselfe over to lust, gluttony, and rapine. *Lucidus*, a certaine Priest of *Aquitania*, was infected with this error, to whom there is extant an Epistle of *Faustus*, an *Aquitain*, Bishop of *Rhegium*, whereunto are subscribed the names of eleven Bishops of the *Arelaten* counsell: In this Epistle an Anathema is laid upon them, who say that Christ died not for all; also on them who say that God would not have all men to be saved: Which that it was truly spoken by *Faustus*, and according to the Catholike faith, the *Arelaten* Synode hath rightly judged: For the Synode beleeveth that this was spoken by *Faustus*, against *Pelagius*, who seeing hee denied originall sinne, and thought that a man might perfectly fulfill the law by his owne free-will, it is no marvell if he said that Christ died not for all; for why should Christ die for them that were not sinners? Or what neede is there of Physicke where there is no disease? Or what need of the Gospell to him who hath fulfilled the Law? But *Faustus* a craftie and subtile man, imposed it upon the *Arelaten* Synode, with ambiguous and deceitfull words, wherewith that Epistle was cloathed, which he offered to the Synode. For afterward he explained his meaning in the booke which he writ, *De gratia qua salvamur*, where he doth more incline to *Pelagius*, which booke *Gennadius*, and *Sydnius Apollinaris* doe so mention, that they seeme to thinke honorably of it: But at the same time, *Casarius* Bishop of *Arles*, and *Avitus* Bishop of *Vienne*, writ against this Booke, as *Adodorth* testifie in his Chronicle, to whom *Fulgentius* Bishop of *Ruspæ* in *Africa* joyned himselfe: Whereby we may see that the authoritie of *Faustus* is not so great, that it ought to be of any estimation

here : Neither was this question ever handled in that sense that now it is ; for there was never question made (as farre as I know) before this age, whether Christ by his death purchased Salvation for all and severall men, or whether by his death he obtained reconciliation as well for *Pharaoh* as for *Peter*.

C H A P. XXXI.

whether God love all men equally, and doth alike desire the Salvation of all.

I. **T**He question whereby it is demanded whether God doth equally love all men, and so desire their Salvation, is an addition to the former question, and doth depend on it: For if remission of sinnes and Salvation are not purchased for all men by the death of Christ, it is plaine that all men are not equally loved by God: wherefore these innovators doe defend themselves in either question, by the same places of Scripture. These are the words of *Arnoldus* pag. 379. *God, in a generall will and affection, doth equall desire the Salvation of all men.* *Grevinchovius*, pag. 335. doth consent to this : *The will of God, and his affection of saving men, is equall towards all.* For in that series and order of the foure decrees, in which they comprehend the whole Doctrine of Predestination, this is the third ; that God decreed to administer to all men sufficient meanes to faith and repentance.

But I suppose that these things are affirmed by them, not because they beleieve, and seriously thinke so, but that they might maintaine their other opinions, which cannot stand, if this opinion fall : for they doe openly repugne the Scripture, experience, yea, and themselves.

11. Which before we demonstrate, the reader is to be

be admonished, that love in God is not an affection, nor passion, nor inclination of the minde, nor any desire; for God is not touched by these passions, as being impassible, and not subject to affections: But as God is said then to be angry or to hate, when he will punish or destroy; so love in God is a certaine and sure will of doing good to the creature. Whence it commeth to passe, that he may rightly be said to be loved by God, to whom he hath given or hath decreed to give more and better good things.

III. This difference is manifestly seene, not onely betweene the good and the evill, but also between good men themselves, to some one of whom God hath given more understanding, and doth measure out his spirit in a larger and greater measure; but to another more sparingly, and as it were with a striked measure: to one he giveth two talents, to another five, according to his owne good pleasure: Not onely giving many things to the best men, but also making them better, while he giveth them many things.

IV. And here I cannot but marvell, with what face *Grevinchovius*, pag. 335. dares to say, that God gave five talents to one, in the hope of receiving more gain from him than the other; as if hope, or feare, or gaine, could happen to God: or as if he, who so carefully increased his estate by the five talents put out to usury, had not from God the will and power of imploying them so happily. God is unaptly said to hope for that which himselfe is to worke. These subtrill men are wont to say, when they are urged, that these things are spoken by an *Anthropopathy* to mans capacitie; but in the meane while, they abuse these improper words, to bring in their owne speculations, and to build up their owne opinions. In preaching and speaking to the people, this improprietic of speech is to be borne with, but not in disputing, and when the importance of truth is to be considered and weighed.

V. Concerning this inequality of the gifts of God, I would have the *Arminians* shew me, why God hath given more gifts to *Paul*, than to *Marke* or *Cleophas*, that were otherwise holy and good men: Was it because *Saint Paul* before his conversion, was more inclined to the faith of Christ, and better affected than they? Or because *Paul* used that common and generall grace, which happeneth even to the Reprobates, better than *Marke*? These are trifles; for there was then none more deadly enemy to the name of Christ, than *Paul*. What then was the cause? why, because it so seemed good to God, who doth with his owne what he will; and who in distributing the gifts of the holy Ghost doth not follow an Arithmetical or Geometrical proportion; for he doth give unequall good things to them that are equally evill, according to his owne pleasure, as being a debtor to no man, nor subject to any Law.

VI. But the difference and inequality of the love of God, will more clearly appeare, if those whom God doth call by his word, and to whom he doth give the Spirit of Adoption, & faith, and by them salvation, be compared with other men: *Many* (saith Christ, *Mat. 22. 14.*) are called, *few chosen*. Behold here three sorts of men: some that are not called; some that are called, and not elected; some that are called and elected: all which, that they are confusedly and equally loved, and that God doth alike desire their salvation, cannot be said or thought.

VII. Christ, *Iohn 6. 44.* saith: *No man can come to me, unlesse my Father which sent me, draw him.* Where that it is spoken of the drawing to faith, and by faith to salvation, no man doth doubt. Seeing therefore by these words it is manifest, that all are not so drawne; it is certaine that they are most loved, who are so drawne. Faith is the gift of God, but all men have not faith, and it is given but to few; therefore these
are

are more loved: So the spirit of Adoption is a prerogative of the sonnes of God, therefore also these are more loved.

VIII. Doth not God visit some people from on high, and doth vouchsafe them the preaching of his Word, others being neglected? as Saint Paul teacheth, *Act. 14. 16.* saying, *God in times past suffered the Gentiles to walke in their owne wayes.* At this time also there are very many nations drowned in deepe darknesse, to whom, not so much as the report or name of Christ hath come.

I X. Were the *Corinthians* and *Philippians*, who lived before the time of the Apostles, so much loved by God, as their posteritie was, who by the preaching of Saint Paul, were converted to the faith? Can it be said, that God did alike wish the salvation of them, as of these?

X. What should I speake of the men of *Tyre* and *Sydon*, whose salvation, if Christ had wished, as well as he did the salvation of the *Jews*; it were a marvell why he would not make knowne the Gospell to them, especially seeing he giveth them this testimony, that they were more prone to repentance, than the men of *Capernaum*?

XI. *Acts 16. 6, 7.* Paul endeavouring to preach the Gospell in *Asia* and *Bythinia*, the spirit of God forbiddeth him, and commandeth him to passe over into *Macedonia*: Certainly it appeareth, that God did not equally will the salvation of the *Bythinians*, and the *Macedonians*, seeing he would have the Gospell rather to be preached to these, than to them; and presented the necessary meanes of salvation to these, when he denied it to them. I confesse indeed, that after some yeares the Gospell came into *Bythinia*, but in the meane time, many died in *Bythinia*, who had not the meanes of comming to the knowledge of Christ: whose salvation that God did equally desire, as he did

did the salvation of the *Macedonians*, to whom he commanded *Paul* to hasten, there is no man will beleever, but he that doth willingly harden his minde to resist the truth: No otherwise, than if I should say that the Physitian doth equally desire the recovery of two that are sicke of the same disease, and yet doth provide phyicke for the one, and will not provide for the other.

XII. When Christ saith, *Iohn 10. 16.* that he hath other sheepe which he hath not yet gathered: did he love those sheepe which were not yet gathered, but were to be gathered in his time, no more than other men, whom he hath not only not drawn by his Word, but not so much as vouchsafed to call? Surely if God did equally will the Salvation of all and singular men, he would equally supply to all men the meanes of Salvation: and he would not give to many people onely a *shadowed* light, and such meanes, by which being alone, the *Arminians* themselves have not yet dared to affirme that any man hath come to Salvation.

XIII. Notable is that of Christ, *Mat. 11. 25.* where he giveth thanks to his father, that he hath hidden the Doctrine of Salvation from the wise, and had revealed it to babes. But why? did he as much love them from whom he had hid the Doctrine of Salvation? *Arnold. pag. 413. & 414.* doth deprave and corrupt the words of Christ: For he will have Christ to give thanks, because his Father had revealed to babes those things which were hidden from men of understanding: But Christ doth not only say, that these things were hidden from the wise, but doth expressly say, that God hid these things from them.

XIV. That place of Saint *Paul*, *Rom. 9.* doth trouble the Sectaries, where it is said, that God loved *Isaac* and hated *Esau*, before they had done good, or evil. We have therefore God himselfe professing that
he

he doth not equally love men that are equall by nature, and whereof neither is better than the other; and that not because any one hath done any good, or shall doe any good, but of his meere good pleasure, whereby he hath mercy on whom he will: For although *Malachie* saith, that the dominion of *Jacob* over his brother was an effect of this love, and hatred; yet the Apostle conscious and privie of the minde and meaning of God, will have this to be an example, or a type of Election, according to his purpose, and doth extend the words of God to the worke of our Salvation. Wee neede not be diligent in so cleere a matter.

XV. The *Arminians* doe cover themselves against this shower of Arguments, with that their distinction of the Antecedent and Consequent will of God. They say that God doth love some men more than other by his Consequent will, *that is*, by that will which is after the faith and repentance of man: For God doth love them most, whom he fore-seeth will beleeeve, and by their owne free-will, are to use grace well. But by his primary and Antecedent will, God doth alike love all men, and doth equally desire the salvation of all; and therefore he doth give to all men sufficient Grace for faith, and so for Salvation. And the cause why the Gospell is not preached to all, they say, is not the will of God, but either the negligence of Christians, or the indignitie and unworthinesse of the people, or else the sinnes of their ancestors, who have rejected grace, being offered.

XVI. Certainly this is a deadly speech, and is directly contrary, not onely to the Scripture, but also to it selfe. For while they bring reasons, why God doth not offer his Gospell to all, unawares they yeeld to our partie; for they lay downe the causes, why God doth not equally love all: But the question is not, why God loveth some men more than others, but whether

whether God doth love all men equally; therefore they entangle themselves. And how absurd that distinction is of the will of God into Antecedent and Consequent, how contumelious against God, in that sense in which it is taken by the sectaries, wee have taught at large, *Chap. 3.*

XVII. Moreover, they teach, that God is often disappointed of his Antecedent will, and that the love of God to us is then mutable, if he love us with his Consequent will, *that is*, by his will which is after our love and faith, and our owne will. *It is a wicked thing to desire*, that the immutabilitie of the love of God towards us, should be after our love, and should depend on our will; for the love of God cannot be certaine, if it be grounded on the love wherewith we first love him. That therefore the love of God to us might be certaine and immutable, it must needs goe before our love, as Saint *Iohn* teacheth, *1 Epist. 4. 19. Te love him, because he loved you first.*

XVIII. And if God by his Consequent will loved one man more than another, because he fore-saw he would beleeve, and use grace well; then God shall not separte man, but man separte himselfe; contrary to that of Saint *Paul*, *1 Cor. 4. 7. Who seperateth thee, &c.* And this man shall be loved more by God than another, because he loved God more.

XIX. Then also that speech of the Apostle will faile, *Rom. 9. It is not of him that willeteth, nor of him that runneth, but of God that sheweth mercy*; if the will of man doth goe before the will of God, whereby he will certainly and immutably have mercy upon us. For the *Arminians* teach, that the Antecedent will of God may be resisted, but his Consequent will cannot. It must needs be therefore, that they say that the Apostle speaketh of the Consequent will, and of that love whereby God loveth us by his Consequent will, seeing that the Apostle doth there adde, *Who hath resisted*

sisted his will? And truly here the good men are held, intangled with a knot, from which they will never unloose themselves. For if they say that the Apostle in this place doth speake of the Antecedent will of God, which may be resisted, then they fall foule upon that which is there said, *who hatin resisted his will?* But if they will have it to be spoken of the consequent will of God (which is grounded on the will of man, and the right using of grace, and is after our will) they are refuted by that other speech of the Apostle, *It is not of him that willeth, nor of him that runneth but of God that sheweth mercy.* But Saint Paul, doth directly teach here, that the will of man, and the fore-seeing of the right use of grace and of faith (which the will of having mercy should follow) is excluded by this will of God which cannot be resisted.

XX. Let the *Arminians* tell me why God loved *Iacob* and hated *Esau* before they had done either good or evill: Surely he was not preferred before him by the Consequent will of God, and which was after the faith or workes of *Jacob*; seeing that Saint Paul doth directly remove from the Election according to the purpose of God, the consideration of all good which they either had done or were to doe; for the Apostle should speake *unproperly* if he should exclude onely the consideration of the good done before his birth, & not the consideration of the good which *Iacob* was afterward to doe, seeing no man was ignorant that *Iacob* could not doe any good before his birth: Yea, if he could have done, yet the fore-seeing of the good to be done after his birth, would no lesse derogate from the election of free grace, than the fore-seeing of the good which should goe before his birth. And if God electing had had respect to the good which *Iacob* was to doe, Saint Paul would not have appeased him that pleadeth with God, and doth scrupulously enquire; seeing that the reason had beene ready,

ready, *to wit*, that the one was preferred before the other, because God fore-saw the faith and works of the one. Finally that speech, *It is not of him that wil- leib, nor of him that runneth*, doth exclude all indeavour and help of man from the causes of Election, and of the good will of God, by which he unchangeably hath mercy upon man.

X-XI. But those examples and testimonies which we have brought out of the Scripture, doe no lesse establishe the inequalitye of the love of God, by his Antecedent will, than by his Consequent will. For when Christ saith, *Iohn 6. No man can come to me, un- lesse my Father draw him*, he speaketh of the calling which goeth before faith, and which is peculiar but to some men. The same is to be judged of the other examples. For what? Did God, preaching to the Jewes, and not to the men of Tyre, lesse love the Ty- rians than the Jewes, by his Consequent will, *that is*, because he saw that the Tyrians were worse affected, and that they were lesse disposed to beleieve, than the Jewes? No sure, for Christ doth contrarily testifie that the Tyrians were more prone to repentance than the Jewes.

XXII. Had the *Corinthians* or *Romanes* that li- ved in the age of the Apostles, more inclination to faith than their ancestors that lived an hundred yeers before? Did God not vouchsafe the Doctrine of sal- vation to the *Corinthians* and *Ephesians*, who lived a little before the birth of Christ, because their ances- tors had refused it? But if this were the cause, why then did he enlighten with his saving Doctrine their children, which proceeded from the same ancestors? Surely because it so seemed good to God, who for his owne goodnesse doth bestow more benefits upon them whom hee loveth more, although they are ever a whit better disposed to Faith and Repen- tance.

XXIII. But why did God call *Paul* with so effectually a calling, in the very height of his hatred against the Church, and of a wolfe made him a sheepe, of a sheepe a shepherd? was it done because God perceived in him some inclination to Faith in Christ? Or because he did well use universall Grace? No sure: For at that time, like a Tyger, hee ragged against the fold of Christ. But God did not love him any whit the more by his consequent will, *that is*, for the fore-seeing of Faith, seeing that the Faith of *Paul* was an effect of the love of God: Nor was he loved because he was to be faithfull, but that he might be faithfull; as he himselve witnesseth, *1 Cor. 7.* where he saith, *That he obtained mercy, that hee might be faithfull*

XXIV. And seeing as it commeth to passe, that God doth bestow upon a man that is evill, and borne of bad parents, more of his Grace and gifts, and doth effectually convert him, that where sinne doth abound, there Grace might abound. *Rom. 5. 20.* I would know whether God would be more liberall to an evill man, by his antecedent, or by his consequent will: If by his antecedent will, we have overcome; if by his consequent will, let the *Arminians* tell me, what will of the evill man went before his effectually calling, which could not be found in another which is lesse evill? Will they say, that hee that was more evill before his conversion, did thirst, *was but a little evill*, and did the will of his Father, as they speake? They shall more easily draw oyle out of a pumice stone, than they shall finde in *Saint Paul* before his conversion: in the theefe before his crucifying; or in them to whom, for a heart of stone God giveth a heart of flesh, any such dispositions, before regeneration.

XXV. Adde to these, that the Scripture saith, *Act. 14. 16.* *God in times past suffered all nations to walke*

walke in their owne waies. Here I demand whether God did so much love these nations, and did alike with their salvation, as he loved their posteritie, whom he afterward called with and effectually calling by his Gospell. I suppose, that no man hath so brazen a face, that he dareth affirme it: Neither doe the *Arminians* deny, but that the saving calling by the Gospell, is a very great argument of the love of God to any nation: But having bent their disputation another way, they doe search into the causes, why God doth more vehemently love some than others, which is that very thing which wee would have.

XXVI. Finally, if God doth equally will to all men the end, *that is*, Salvation, then also hee will equally suggest unto them the meanes to the end, *to wit*, the Word, Faith, and the Spirit: But he doth not suggest these things equally to all; neither can any thing be imagined more absurd, than that God should equally will, that all particular men should beleeve, and be saved, and yet suggest to some men the meanes that are congruent and fit, and wil certainly profit; but to others, meanes that are not congruent nor fit, and that certainly will not profit, which yet is the Doctrine of *Arminius*.

XXXII. And in setting downe the causes of the greater love of God towards some one nation, and his lesse love towards some other, it cannot be said how coldly they deale: Sometimes they make the disposition of the one, which is better than the other, to be the cause; which wee deny. For *Rome*, or *Corinth*, or *Ephesus*, were not more prone to piety a little before the light of the Gospell was brought to them, than they were some ages before: Yea, at that time, prodigious lust, riot, pride, and rapine, had so immeasurably increased, that they could goe no further. At the same time there were many nations even stupid with their barbarous lewdnesse, and seemed

med more worthy of pity, if the heavenly calling were governed by mans reason and not by the secret purpose of God. Surely before the coming of Saint Paul, God had much people at *Corinth*, as God himselfe saith, *Acts* 18. 10. and that among the most foule and common lusts of that most impure citie: For which Elects sake, God in his appointed time, sent to *Corinth* such and excellent Apostle, so cleere a trumpet of the Gospell, whose preaching and miracles he used, to the conversion of them who belonged to his Election.

XXVIIII. Finally, seeing that there is no man, who by himselfe, and of his owne nature, is not undisposed to Faith and conversion: no man that is not dead in sinne; no man that is not unable to follow God calling: He is ridiculous, who in the worke of regeneration & spirituall resurrection, doth seeke for dispositions and inclinations to life, among the dead, and who doth faigne that God hath a will of saving us, which doth follow mans free-will, and doth depend on it.

XXIX. But to make the fault of their ancestors to be cause of this, and to thinke that God therefore would not have his Gospell to be preached to this nation, because their ancestors, a thousand, or two thousand yeeres before, refused the Grace of God, is absurd, and nothing to the purpose: For the *Romans* and *Corinthians*, that lived in the time of the Apostle Paul, were sprung of the same ancestors which the *Romans* and *Corinthians* were, which lived thirty or forty yeeres before the preaching of Saint Paul: Nor is it equall that the offspring should be punished for the sinnes of their ancestors: *The Sonne shall not beare the iniquity of the Father, Ezechiel* 18. Nor doth the law extend the visitation of the Fathers upon the children, beyond the third and fourth generation; although also, there it is spoken of children that shall walke

walke in the steppes of their Fathers, & doe immitate their Fathers wickednesse. Further also by warres, by colonies and companies, by banishments, and by marriages, there is a marvellous permixtion and mingling together of mankind, and in one and the same nation, there are some who have proceeded from other ancestors, whose manners were divers: Yea, one and the same man hath proceeded from ancestors, where of some have refused the Grace of God, and some have not: Of all which, if regard is to be had; and if God will have his Gospell preached, or not preached to a nation, according as their ancestors have behaved themselves, it will be impossible but that he must be distracted with divers and contrary thoughts, and that his wise dome must be bound with ridiculous bonds, and contrary purposes.

XXX. Yet the *Arminians* doe obstinately persist, in their opinion, and although they know, that in all ages, and see that in this our age, the name of Christ is unknowne to many nations; yet they doe harden their minde, and doe contend, that God would have the Gospell to be preached to all. *Arnoldus*, Page 97. doth deny that it may be said, that God would not have the Gospell to be preached to all. And, Page 397. *It is true indeed* (saith hee) *that the Gospell is not every where preached to all, yet it doth not thence follow, that God will not bring all men to Faith, but this happeneth because by their owne affected malice and perversity, they make themselves unworthy of that Grace*: Which words doe seeme to mee to imply a contradiction, for if the cause why the Gospell is not preached to a nation, is the wickednesse and pravity of it, it is plaine that God will not have his Gospell preached to that nation, because by this punishment he would revenge the stubbornnesse and obstinacy of it. And to thinke that any punishments are inflicted on any nations, God being unwilling, especially

especially in the worke of our Salvation, is to accuse God of cruell negligence, and to desire to put out the eyes of his providence: Also wee have largely taught that all men are unworthy, and that, (God so dispensing) the Gospell is preached to the most unworthy, and to the worst nations: According to that, *Rom. 10. 20. I was found of them that sought me not, I was made manifest to them that asked not after me.*

XX XI. Being driven therefore from hence, they have devised another thing, than which, nothing is more weake. They say that it cannot be said, that God is unwilling that the Gospell should be preached to all nations, but that many nations sit in darknesse, because there are wanting those who will preach to them, and that this commeth to passe, because the zeale of Christians doth grow cold, and because of the sloathfulnesse of the Pastors of the Church, who will not goe thither to preach: But if all Christians were affected as it is meet they should, and were touched with a zeale of the house of God, the preaching of the Gospell would be wanting to no people. I answer, that I am not hee who will affirme that Christians are altogether faultlesse in this thing: Yet notwithstanding it cannot be doubted, but that these things are governed by the counsell and providence of God. For if God would have brought the light of the Gospell to the people of *America*, who have lyen for many ages in the thick night of ignorance, he had not suffered them for so many ages, to be unknown to the Christian world. For how can they be accused for not preaching the Gospell to the *Americans*, who did not know that there were any such people, or that that part of the earth was inhabited? Neither is it credible that God can be disappointed of his intent, and of his desire of saving any Nation, by the negligence of some Ministers: Nor is it equall, that enumerable people should for ever beare the punishment

punishment of others negligence. Also if God would have his Gospell preached to people, who are divided from us in land, climate, and language, he would have infused into some of us, the gift of tongues, that they might be understood by the Barbarians: But at this day, the *Americans* are instructed in Popery, in the Spanish tongue, to the learning of which, they are compelled by force: therefore they have unwillingly received Religion with the language; so that to know Christ, is to them a kinde of punishment, and a part of their bondage, which the calling of God doth abhorre. But it is an easie thing for these innovators (while in this great peace and quietnesse, they make worke for themselves and others) to talke of these things in corners; who if they spoke seriously, would forthwith in companies sayle into *America* or *Florida*, or would goe to the inhabitants of the South continent, and would have instructed them in the Faith of Christ; and would not (being forgetfull of the crosse of Christ, and being overtaken with the itching of their owne wit) have made so many troubles, nor have torne the bowels of their owne Church.

XXXII. But it is wont to be disputed, whether the Apostles preached to all men: Surely it doth not seeme to me to be likely, that the Apostles passed beyond the *Æquinoctiall*, into the inmost parts of *Affricke*, or that they came into *America*, or any other part of the world which is unknowne: The short life of the Apostles was not sufficient for that worke, neither was the way knowne to these places; also some prints and signes of Christianity would be extant there. Saint *Paul*, whose journeyes and courses were well knowne, had falsly said, that hee had laboured more than all the Apostles, 1 *Cor.* 5. 11. if the other Apostles had gone to the Antipodes, or to the Articke and Antarticke Pole. The memory of all ages doth witnesse, that there hath beene more Heathens than Christians,

Christians, and that the Christian Church, where, it was most flourishing, scarce possessed the tithes or tenth part of the earth. The Apostles indeed were commanded to preach the Gospell to every creature, but this commandement doth not belong to the Apostles alone, but also to their successors, who have or shall carry this lampe of the Gospell, delivered to them by their predecessors, through the whole world. For the Gospell must be preached to all nations, yet not together, and at the same time, but successively. If that speech, *Psal. 19. Their sound went through the whole earth*; be applied to the preachers of the Gospell, yet it will not necessarily follow, that this must be at once, and at the same moment, rather than by parts, and successively: God, as it were viewing and going about the Nations, untill there shall be none, to whom the Doctrine of Salvation hath not at length come: no otherwise than the Sun in the *Equinoctiall* day, doth not enlighten the whole Globe of the earth at one time, but by parts, untill he hath finished his course. For then shall the end of the world be neare, when the Gospell hath come to all people; as Christ himselfe witnesseth, *Mat. 24. 14. And the Gospell of the kingdome shall be preached in all the world, for a witness unto all Nations, and then shall the end be*: which words of our Saviour doe cut this knot; for it is manifest, that in the time of the Apostles, the Gospell was not preached to all Nations, because at that time the end was not neare.

XXXIII. But (say you) Saint Paul, *Col. 1. 23.* doth say, *that the Gospell was preached to every creature which is under heaven.* I answer: The Apostles use a kind of speech usuall in the Scriptures, which by all that are under heaven, doe not understand all and every particular creature, absolutely and without exception, but very many of them: So, *Acts 2. 3. 5. And there were dwelling at Ierusalem Iewes, out of every*
M Nation

Nation under heaven. For what ? were there some out of *America*, or out of the *Molucces*, or the South continent, the names of which places were not then knowne ? much lesse, that they should come from thence to *Ierusalem* : So, *Eccles.* 4. 15. *I saw all the living, which walke under the Sonne* ; When yet *Salomon* saw onely a little part of the earth. See also, *Ezech.* 31. 6. and 13. and *Chap.* 32. 4. and you shall know, that the word *all*, is not frequently so taken, that none is excepted, but that it is very oftentimes used for *many*.

XXXV. That I may not say many things : in this question, whether God doth equally desire the Salvation of all men, & whether he doth love all men with an equall love ; the truth is so evident, that the *Arminians* sometimes are ashamed of themselves, and unawares doe come to our side. *Arminius* against *Perkins*, p. 214. hath these words : *If any one by the help of peculiar Grace, hath apprehended Grace offered, it is thence manifest, that God doth love him with a greater love than he doth another, to whom he hath only made his Grace common, but hath denied his peculiar Grace.* *Arnoldus*, pag 380 doth confesse, that *Arminius* doth acknowledge, that the meanes to Faith, are not sufficiently offered to all men ; all men therefore are not loved alike : Neither is any thing so frequent with the *Arminians*, as to say, that God calleth some men in a congruent and fit time and manner, by which they that are called, doe certainly and infallibly follow him calling ; but some he calleth by an incongruent and unfit meanes, by which they that are called, do never obey God calling : But it is no doubt, but that they to whom peculiar Grace is given, are more loved than they to whom it is denied ; as also they to whom sufficient Grace for Faith is given, are more loved, than they to whom it is not given : & they who are called by a means which God knoweth to be congruent.

gruent and which will certainly profit, are more loved than they whom God calleth by an incongruent, and which he knoweth will never profit. *Arminius*, against *Perkins* p. 6. hath these words: God by a sure decree, determined not to give Faith and repentance to some men, to wit, by yeelding them effectuell Grace, by which they would certainly beleewe and be converted. And it is the constant opinion of the *Arminians*, that God doth give that effectuell Grace to all, which may be effectuell in act, without which no man beleeveth, nor no man is saved: and that God doth give but to few that Grace whereby he gives, not onely to be able, but also to will, and to desire to be converted and beleewe. God therefore doth more desire the Salvation of these men, than of others, to whom hee doth not vouchsafe this benefit.

XXXV. Notable above the rest, are the words of *Grevinchovius*, p. 342. Sometimes (saith hee) he doth sooner help by his Grace greater sinners than lesser: for who shall prescribe a measure to God, that he should not sometimes beyond the law, made by himselfe, give according to his liberality, greater gifts to the worse men? This confession I thinke is cleare enough: for if these things be true, it cannot be denied, but that God by his antecedent will may most love the worst men, seeing that by that antecedent will, he doth give more good things to them, & doth bestow on them that Grace which he doth deny to others: that are lesse evill. For it cannot be said, that this Grace is given to the worst men, by that will which doth follow mans will: seeing that no will of man that is good, but even a most wicked disposition doth goe before the giving of Grace. But perhaps God doth this seldome, and as *Grevinchovius* saith, besides the law that he hath made. Nay, he doth this very often, and according to the rule declared in the Gospell, where sin abounded, there Grace abounded, *Rom. 5.* For so the glory and

power of God doth more clearly shaine forth, by which he doth breake the most hard things, and doth rush through all obstacles; and where seeming and conceited wisdom, or most desperate manners, did seeme to hinder the proceedings of the Gospell, there hee plants the Gospell, and doth propagate it with a more happy successe, and greater efficacy.

CHAP. XXXII.

Of Free-will: The opinions of the parties.

I. **H**OW much that purity and integrity in which man was at the first created, is deformed by sinne, and how the image of Sathan is drawne over the image of God, wee have taught, *Chap. 7.* Yet a liberty from constraint, and physicall necessity hath remained to the will: for if the will could be compelled, it were not *voluntas*, a will, but *voluntas*, a will and unwillingnesse. Or if by an externall principle, by a naturall and immutable law, it should be necessarily determined to one thing; it were not a will, but either a violent impulsion, or a naturall inclination and propension, destitute of knowledge and judgement, such as is the inclination of all heavy things to the center of the world. For seeing there are three kindes of liberty; the first is from constraint, and physicall or naturall necessitie; the second from sin; the third from misery: Man, while he is in this present life, shall never be fully free from sinne and misery; but to these two liberties he shall come in the life to come: The liberty from constraint and physicall necessity is essentiall to the will, and inseparable from it.

II. The seat of this liberty, is in the will; because it hath gotten the dominion, concerning voluntary actions: For although the will in particular actions doth follow the persuasion of the understanding, yet the

the underwinding doth not judge nor deliberate, unlesse it be commanded by the will; for the dominion whereof man doth apply himselfe to deliberation and searching out of the truth. After the same manner that a blind Master doth in every thing obey his servant, leading him and perswading him; which servant, notwithstanding, doth it that he may obey his Master, who will have himselfe led, and admonished by him.

But seeing the Scripture saith, that man is the servant of sinne, *Rom. 6. 17.* and sold under sinne, *Rom. 7. 14.* And dead in sinne, *Ephes. 2. 1. 5.* and *Colos. 2. 13.* it is worth the labour, to know how farre this liberty of mans will doth extend it selfe, as well under the estate of sinne, and before regeneration, as under the estate of grace and regeneration.

III. The will is the reasonable appetite, which of his owne nature, is alwaies carried to good, whether it be good truly, or in appearance: for it is impossible that one should desire evill, as it is evill, and not under the respect of good.

IV. The liberty of the will, whereby it may will something, or not will it, is called the liberty of contradiction; but the liberty whereby it may will something, or the contrary of it, is called the liberty of contrariety.

V. Now there are onely two things, which wee can will for wee either will the end, or the meanes to the end; the first whereof, is called by *Aristotle Ethic. 3. cap. 4. ἡ τελειότης*, the wil; the other, *προαίρεσις*, the choise. Wee doe absolutely desire the end, wee choose the meanes. And if any one doth absolutely, and without deliberation, will some means to obtaine the end, he doth will that meanes, not simply as a meanes, but as the end; and that hee might obtaine that, he doth choose other meanes: Now in choosing, the will doth follow the judgement of the practicall under-

lesse when the vehement and inordinate affections over-ruling, doe darken reason, or doe resist the judgement of it.

VI. We call that involuntary, which is not onely strained, and to which we are compelled by force, but also that which is done by ignorance.

VII. That which is voluntary, differeth from that which is *spontaneus* and done of its owne accord, because that which is *spontaneus*, doth extend it selfe further than that which is voluntary: for every thing which is voluntary is *spontaneus*, but not contrarily: For even cattell are moved of their owne accord, and they have their *spontaneus* appetites and inclinations; but those are done volountarily, which are done with some knowledge and reason: whether the reason be right, or onely have a shew of right and truth.

VIII. And of those things that are done voluntarily, some are more voluntary than others: For there are somethings which one doth ἀκω ἐκω, willing and nilling, and slowly, as loath to doe them; as when the sick man stretcheth forth his arme to be cut off, that the Gangrene might grow no further; or as when the Merchant casts his goods into the Sea, with his owne hands: which actions are yet more willingly done, because they are done for their good: For the lesse evill, by which men come to a greater good, doth put on the forme of good.

IX. We all doe necessarily will the last and chiefe end, *to wit*, felicity; neither doth the desiring of the last end fall into deliberation: For no man can procure from his selfe, that hee should will himselfe to be miserable: But yet we will that end freely, because wee doe will it without constraint, and with knowledge and judgement; whence it commeth to passe that this desiring is not onely *spontaneus*, but also voluntary, and therefore free.

X. Furthermore

X. Furthermore, there are many kindes of humane actions: For some are meerely naturall, as the *contrary motion of the Arteries*, and beating of the pulse, the digestion of nourishment, &c. Which because they are not in our power, nor at mans pleasure, the will is neither occupied about them, nor doe they fall within the compasse of Election or deliberation.

XI. Some actions are partly naturall, and partly voluntarie, as to eat, to walke, &c. Which although they be naturall, yet they are governed by the will. In these actions the will is free, unlesse when some externall force compels, or some unavoidable necessitie doth urge, men being unwilling.

XII. There are also some actions that are civill, as to sell, to buy, to bargain to play, to build, to paint: In these things the will of man is free, and doth freely incline it selfe to one or other: For he that doth these things at the command of another, yet is willing to obey him that commandeth, and therefore is driven to doe it, not onely by anothers will, but also by his owne. Of this libertie the Apostle speaketh, *Corinth. 7. 37. He that standeth stedfast in his heart, having no necessitie, but hath power over his owne will, and hath so decreed in his heart, that he will keepe his virgin, doth well.* For in this place the Apostle understandeth, by that which is done well, not that which is done agreeable to Gods law, but that which is done prudently, and fitly, to the present time and purpose.

XIII. Also in actions that are civilly honest, the will of man is moved by its owne pleasure, as when an heathen man helps up him that is fallen, or sheweth the way to him that is out of it.

XIV. The like libertie is in the observation of Ecclesiasticall pollicy, and in those works commanded by the law of God, which doe belong to an out-

ward operation ; for the most wicked men, doe performe holy rites and religious ceremonies, do bestow times, doe heare and reade the word of God.

XV. But especially in evill actions man is free. For he is not onely of his own accord carried to sinne, but also of two or more evils, most freely he doth choose eyther, and doth voluntarily apply himselfe to that, to which his minde leads him. Wherefore seeing man, that is naturally evill, is governed by his owne evill will, and that one is for that cause said to be free, because he doth what he listeth, it is manifest, that man is therefore the servant of sinne, because he is in subjection to his owne will, and because he doth sinne voluntarily and freely, and that man is therefore a servant because he is free.

XVI. They that say that an unregenerate man by this servitude and naturall depravation doth necessarily sinne, ought not be reprehended ; for an unregenerate man must needs sinne: Thus the devils doe necessarily sinne, but yet freely ; for they sinne being not constrained, nor determined and appointed to any one thing onely, by any outward cause forcing them : But they are led by their owne motion, by their ingrafted wickednesse, and with their knowledge ; after the same manner that the Saints that are glorified, are necessarily and immutably good, but yet voluntarily and freely : For it is not credible, that the Saints have lost their libertie by their glorification. There is a kinde of necessitie which is voluntary ; neither is libertie contrary to necessitie, but to constraint and servitude. Wherefore Saint *Austin*, *Enchirid. Chap. 105. & civitat. lib. 22. Cap. ult.* doth teach, that by the necessitie of not sinning, which shall be in the Saints, their free-will shall be rather increased and confirmed than diminished. What is more free than God ? And yet he is necessarily good and doth good things : For as *Thomas* saith, *Tom. 8. De libro arbitrio.*

Quæst.

Quest. 24. Art. 3. It is no part of free-will, to be able to choose evil. The same man doth in many places say, that constraint, and not necessitie, is contrary to the libertie of the will, but especially in the same *Tome, Quest. 10. De process. divin. personarum. Art. 2.*

XVII. These are moreover, habits and actions, that is, vertues and works, which doe help forward to salvation, and which are proper to the faithfull. Such as are the true knowledge and fervent love of God, faith and repentance, and holy actions flowing from these vertues. In and about these things, the will of a man that is unregenerate, and standing in his pure and meere naturals is not free; here is no free-will of man, no inclination, no disposition: Surely it had beene a very hard thing to finde in *Paul*, raging against the Church, and in the theefe, crucified for his robberies, whom Christ converted in the very agony of his death, any dispositions or preparations to repentance.

XVIII. I doe not deny, but that there are memorized many things of heathen men, which were done honestly, and profitably, for civill societie, for concord, and for the defence of their Countrie: But seeing, *without faith we cannot please God, Heb. 11. 6.* And seeing that that action alone is acceptable to God, which is done with Faith (for, *whatsoever is done without faith is sinne, Rom. 14. 23.*) and which is referred to the glory of God, as the Apostle commandeth, *1 Cor. 10. 31.* It is plaine, that those honest deeds of the heathen were not without fault, and that they could not come to Salvation by such civill vertues, nor that any one could by them be disposed to faith or true repentance. The right outward duties of civill vertues, are of one sort, the duties of faith and Christian pietie are of another sort. And truly in my judgement, the heathen Judge, who in giving sentence, and in dividing possessions doth judge

M 5

equally

equally and well, is no more just before the tribunall of God, than the theeves who equally and justly divide the prey among themselves: For whosoever doth want faith in Christ, is not the Sonne of God, and therefore cannot be an heire and just possessor of worldly goods, although he excell in civill vertues. For a kinde of doubtfull light, and some seeds of equitie are left in man for civill societie: And they to whom the light of the Gospell doth shine, if they give themselves over to vices should be confounded with shame, being urged by these examples.

XIX. But after God hath enlightned the minde of any one with his light, and hath touched his heart with repentance, and hath wrought in him faith in Christ, then the will of man beginneth to move it selfe willingly and freely to holy actions, to which it is not forced by physicall or naturall necessitie, but it is so turned by a milde and effectuall, either perswasion or influence, that the will may freely and willingly follow God calling: For otherwise that were not a good worke, whereunto one should be drawne by constraint, or should be compelled by a naturall necessitie. He that doth good unwillingly, doth wickedly: Such a man is sufficiently rewarded, if God pardon his obedience; for although God hate evill, yet he will nor therefore compell to good: Because a good worke is not good, but when it is voluntarily.

XX. And although man is freely moved to the workes of piete, yet the whole praise of the good worke is due to God, who worketh *in us to will, and to doe, of his good pleasure, Phil. 2.* So, although the infant in the mothers wombe doth move it selfe, and doth help forward his own nativitie, yet it hath that power of moving from God: Therefore, even as if any one doth ascribe the whole praise of the forming of the infant, the generation and birth of it to God alone,

alone, he doth not thereby hinder the birth of the infant, or diminish the vigour of it: So he that doth ascribe to God the whole praise of our regeneration and holy actions, doth not thereby hinder the endeavour of good workes, nor weaken the will of man, or binde it with the bonds of naturall necessitie.

XXI. Here therefore a distinction is to be used: For if it be spoken of the beginning of conversion, and of the first entrance of regeneration and faith, *that is*, of the procuring or forming of faith and repentance in our soules, wee contend that free-will doth nothing here, and that our soules in the very beginnings are, not onely meere passive, but also that *they doe* with their greatest endeavour resist the worke of God, forming in us the rudiments and draughts of the new man, so that man in this case is not free, unlesse it be to resist God. But after regeneration begun, and after God hath given to man a heart of flesh for his heart of stone, then man doth freely moove himselfe to those workes which are acceptable to God. And as there are secret, but yet certaine increasings of regeneration, so this libertie doth increase by little and little, fainting every day with the resistance of our lusts. By this meanes mans will doth cooperate and worke together with God, yet so, that whatsoever good is done, is due to God alone: No otherwise, than as when a Scrivener doth guide the shaking hand of the childe, and doth at the first frame it to make letters; the childe indeede doth endeavour to forme the letters, and doth strive with all his power, yet the right forming of the letters is not to be ascribed to the childe, but to the Scrivener: This example seemeth to me to be most fit, because it teacheth that God doth not onely worke with our will (as the *Semipelagian* Synergists, or maintainers of our cooperation with God, of this our age, would have it) but also that God doth worke by our wills,
and

and doth bend them by an effectuall motion, which motion after what manner, and how farre man may resist, shall hereafter be taught.

XXII. We therefore say that the act of beleeving and repenting, is so farre the act of man, in as much as man himselve beleeveeth and repenteth, and not God; and in as much as no man beleeveeth and repenteth, but he doth it willingly. But we say, that the grace of God alone, doth create and give the first being to faith in us, and that it is the gift of God, and by the power of the regenerating spirit, that we doe willingly and freely beleeve and repent. For the question is not who beleeveeth, whether man or God; but what doth bring forth faith in man, and whether it be in the power of free-will, helped with grace, to beleeve or not to beleeve, and to use grace or not to use it.

XXIII. From this Doctrine (the foundations and proofes whereof shall be brought out of the holy Scripture in the next Chapter) *Arminius*, and his Sectaries doe infinitely and exceedingly differ: For, they are of opinion, that an unregenerate man hath power of beleeving and repenting. The *Arminian* conferrers at the Hage, Page 272. doe affirme, that conversion doth goe before faith, and that man doth helpe somewhat to his owne conversion before he hath faith. And turning over the writings of these Sectaries, I finde that they determine, that by the corruption of nature, mans understanding is darkened, and his affections are depraved; but I no where finde in their writings, that his will is of its owne nature depraved, and prone to sinne: But they attribute to it, pronenesse either to good or evill, and an equall inclination to either part: Wherefore in the regeneration of a man, they will indeed have his understanding to be enlightned upresistably, and his affections to be drawn (for so they speake) but they say, that

that the will keepes her owne libertie of beleeving, or not beleeving, of repenting, or not repenting. And they will not have the vivification and reviving of the will in our regeneration, to consist in this, that of being naturally evill, it is made good by the infusion of some vertue, but that by the illumination of the understanding, the amendment of the affections, *the will is made able to put forth that facultie of willing or nilling, which is ingrafted in it.* This the *Arminians* of the conference at the Hage teach, Page 25. And also the same men, a little after, say these words: *In our spirituall death, the spirituall gifts are not properly separated from the will of man, because they were never engrafted in it.* Surely these men are of opinion, that the will of *Adam*, before his fall, was not furnished with righteousness and holiness: For it cannot be denied but that these vertues are spirituall gifts; which certainly is a prodigious and monstrous divinitie.

XXIV. The same men doe affirme, that sufficient grace is given to all men, even to unregenerate and heathen men, to whom the name of Christ hath not come, whereby they may obtaine faith, if they will: And that an unregenerate man is not altogether dead in sinne, but that there are in him reliques and remainds of spirituall life, and power of fulfilling the law of nature: for they thinke that God doth exact and require nothing from man, to the performing whereof hee would not give him sufficient power: otherwise (say they) God should gather, where he hath not scattered: They say therefore, that God is bound to give to all men the power of fulfilling that which he commandeth, and of beleeving in Christ.

XXV. Notable are the words of *Arminius*, *pa. 244.* against *Perkins*. *Doeſt thou (saith he) deny that free-will is flexible and pliant to either part? I adde further, and that also without grace: for it is flexible of its owne nature,*

ture, and as it is addicted to evill in the state of sinne, so it is capable of good, which capablenesse, grace doth not give it, for it is in it by nature. He therefore doth differ from himselfe, when he addes, that free-will is not bowed to good, without the grace of God. For how doe these things stand together? that free-will is flexible to good, without grace; and yet it is not bowed to good without grace? In vaine is that power which is never brought into act: For whence doth he gather that that thing may be done, which he himselfe knoweth never was done, nor never shall be. Hitherto pertaineth that which he saith, pag. 257. To be able to beleeve is in nature, to beleeve is of grace: therefore to be able to beleeve is not of grace. There is indeed naturally in man a possibilitie of having or receiving faith; but it is not in him by nature to be able to beleeve; for these things doe very much differ. The first notes the susceptibilitie and possibilitie of receiving faith; the other signifieth the active power and faculty of beleeving, which surely is not in man by nature, but is onely from grace.

XXVI. *Arnoldus*, pag. 271. layeth this to our charge, as a very great error, that we say that the regenerate man cannot doe any good, unlesse he be moved by grace. Truly a great crime, and that which is common to us with the Apostle, who doth pronounce, that we are not sufficient of our selves to thinke any thing, as of our selves, but all our sufficiency is of God, 2 Cor. 3. 5. The same *Arnoldus*, pag. 447. doth make the use of grace subject to mans will: It is determined, saith he, that the use of grace is subject to mans will, that man may use it, or not use it, according to his naturall liberty: And a little after he doth confesse, that the effect of the mercy of God, was made by Arminius to be in the power of man, but such a man as is already strengthened with grace. To use which grace, or not to use it; to beleeve, or not to beleeve, he thinkes is in the power of mans

free-will. Finally, the *Arminians* will have the efficacy, that is, the efficiency and working power of it, to depend on free-will. *Arnoldus* against *Eogermannus*, pag. 263. and 274. All the operations of grace, which God doth use, to worke our conversion, being granted. yet the conversion it selfe doth remaine so free in our power, that we may not be converted, that is, that we may convert, or not convert ourselves. *Grevinghousius*, pag. 198. I say, that the effect of grace, after the ordinary and usuall rule, doth depend on some act of free-will, as on a foregoing condition, without which, it is not. The same man, page 203. and 204. doth say, that there can no other common cause be given of the whole (why this grace shou'd be effectually, rather in Paul or Peter than in another) than the libertie of the will. *Perkins* said, As there can no good either be, or be done, unlesse God doth it: so there can no evill be avoided, unlesse God hinder it. This true and holy sentence. *Arminius* carpeeth at and doth deprave, pag. 113. and for the words, can be avoided, he puts, is avoided: for he saith, that there is in all men power of doing good, and avoiding evill, and that a man may avoid evill, and abstaine from sinne, although God doth not hold him from it; but that the act it selfe, is partly from grace, and partly from free-will, which as it pleaseth, doth either admit, or refuse grace. Heare the words of *Arnoldus*, pag. 381. The good using of free-will, is principally from grace, but yet so, that man himselfe doth use well his owne free-will: and the libertie of using, or not using grace is left to him. For these sectaries are of opinion, that the power of beleeving is irresistably given to all, and that the act of beleeving is so helped by grace, that it is left to mans free-will to beleeve in act, or not to beleeve, and to use grace either well or ill.

XXVII. And they deny that faith is from grace alone, but that it is partly from grace, and partly from free-will. *Grevinghousius*, pag. 208, and 210. It is mani-

fest,

*feft, that free-will and grace are together causes in part : And pag. 211. we joyne grace and free-will together, as causes in part: He must so speake, who saith that Election is for faith fore-seen: For God would be very unfitly said to fore-see that which he alone is to do; for this is not to fore-see, but to decree : Hitherto also pertaineth that conditional decree of saving men, if they shall beleeve; for by this it is placed in the power of man to beleeve: For this were a foolish decree; I will save him, if I shall give him faith. Arminius against Perkins, p. 223. and 224. saith, that the totall cause why one beleeveth, and another not, is the will of God, and the free-will of man. Arnoldus, pag. 228. saith, that Arminius gave the chiefe part of the working of faith, to grace, viz because in the working of faith, he will have free-will to have a part; which part, that it is not the least, yea, that it is the greatest, in the sence of the sectaries (although they would make another shew) Arminius, and after him Arnoldus, pag. 125. doth sufficiently acknowledge: We deny (saith he) that this difference of calling grace, is not placed so much in mans free-will, as in the will of God. And truly in the conversion of man, free-will must have the chiefe part, if it be true that the Arminians contend for, to wit, that the efficiency and working power of grace, doth depend on free-will, and that the right use of grace is made subject to mans will. And that which Arnoldus saith, pag. 444. That God doth so work in man, that in the meane while man is not wanting to himselfe, he can convert himselfe. And Grevinshovius, against Ames, pag. 205. Grace doth not determine and conclude; unlesse free-will worke with it: in which respect and manner, what if we should say, that the efficacy of grace, doth, after a certaine manner depend upon free-will, as concerning the event? If therefore the efficacy of grace, as concerning the event, that is, the effect, doth depend on mans free-will; it must needs be, that free-will hath farre the greater part in our
con-*

conversion and regeneration. The same man, p. 214. In comparing betwene themselves, the effect shall help of God, and the influence of free-will, there is no priority betwene them both. And seeing it is in the power of free-will, so to use grace that he may beleeve, and obtaining faith, we being by faith the sonnes of God, Gal. 3. 26. It appeareth (if we may credit *Arminius*) that to be made the sonnes of God, is a thing proper to free-will, and although it cannot be done without the helpe of grace, yet the effect doth depend on mans will: So that God is willingly indebted to man; for he is beholding to free-will that he hath sonnes.

XXVIII. This is the malicious and blacke juyce of the fish *Lolio*; and this is their most pestilent Doctrine: of which, what is to be judged it is easie to conjecture by those speeches which every where meet us in the books of these Sectaries. That *Lydia* opened her owne heart, when yet, as *Luke* witnesseth, Act. 16. 14. God opened the heart of *Lydia*: And that a man doth separate himselfe, although *Saint Paul* saith, *who seprates thee?* 1 Cor. 4. 7. And that an unregenerate man is not altogether dead in sinne: and that God doth give man power of beleeving, if he himselfe will: when yet God giveth both to will, and to doe, *Phil.* 2. 13. And that sufficient grace which is given to all men, yea, to the reprobates, doth take away the impotency, and doth stablish the libertie of free-will; as *Arminius* against *Perkins*, pag. 245. and 246. teacheth. Let us heare the proud words of *Grevinchovius*, p. 253. *I separate myselfe: for when I might resist God and his predetermination; yet I have not resisted, & therefore why may it not be lawfull for me to boast in that, as of my own? For that I was able, it was of God shewing mercy, but that I was willing, when I might have beene unwilling, it was my owne power.* It is a venter, but this little worme will swell so big, that he will breake. O it is the part of a magnanimous & great minded man, to be unwilling

to owe too much to God, and not to be overcharged with his benefits. Those things which the same Author saith, pag. 279. favour of no lesse pride: *You will say that in this manner of working, God doth after a certaine manner, depend on the will of man: I grant it, as concerning the act of free determination.* Indeed this one thing was wanting, to the very height of pride, that God should be said to depend on man.

XXIX. There meete us in the writings of these innovators, some places, in which they say, that man in his corrupted state was altogether dead, and that of himselfe he can neither thinke, nor will, nor doe any thing that is good. But these things are said but for a colour, and that they might deceive the unwary reader: For they say, that a man is able to doe no good without grace; but by this grace, they understand universall grace, which is common to all men, and sufficient grace, which is given, even to them to whom Christ was made knowne, and which doth extend it selfe as farre as nature: They say indeede, that grace is the cause of belceiving, but they never adde, that it is the cause alone. The *Arminian* Conferrers at the *Hage*, in the third and fourth Articles, doe so speake as if they were of the same opinion with us: For there they professe, *that man hath not saving faith from himselfe; and that the grace of God is the beginning, the proceeding, and the finishing of all good, and that all good actions are to be ascribed to the grace of God in Christ:* But the subtle men, when they say that a man hath not faith from himselfe, they understand that he hath it not from himselfe alone: And when they say, that every good worke is to be ascribed to grace, they are very wary, least they should say *to grace alone.* Then also in the word *grace*, they lay a snare, and being the Apes of the *Pelagians*, they faigne a certaine grace, which is common to all, which doth extend it selfe as farre as nature: Also they distinguish grace from
the

the use of Grace ; for indeed, they will have Grace to be from God, but the use of Grace to be in the power of mans free will : With the like craft, they say, that the power of beleev^{ing} is from Grace : for they presently draw back what they have reached forth, while they say, that to beleve it selfe, is of mans free-will ; and that Grace is given to man to beleve, if he will. But whensoever they will have a kinde of speciall Grace to come to that generall Grace, they make the use of this speciall Grace to depend on free-will ; and they roundly, and without any circumstances affirme, that the efficiency, and working power of Grace, doth depend upon it.

We shall also see, that by that universall and sufficient Grace, common to all men, is understood naturall gifts, and notions that are naturally engrafted, and that they cloath nature with the goodly name of Grace ; (which thing also *Pelagius* did :) Which thing, when they doe with their greatest cunning, yet their dissembling is never so wary, but that their *Pelagian* eares and errour doe appeare : and although they doe imitate the speech of truth, yet their vizard doth often fall from them unawares ; and their ulcers being pressed, doe presently cast forth stinking corruption.

XXX. Yet *Vorslius* here doth differ from his Master : For when *Arminius* saith, that no man is converted, and doth beleve in a Christ, by that universall Grace alone, which is common even to the Reprobates, but that there is also some speciall Grace required : *Vorslius* on the contrary side, doth affirme. *Collat. cum Piscat. pag. 57.* that some are converted by universall Grace (which he calleth the lesser mercy) that is, without speciall Grace, which hee calleth Grace more than sufficient, and super-abounding help : Therefore if this may be beleaved, some men come to Salvation by that Grace alone which is common to all heathen men,

CHAP. XXXIII.

It is proved out of the holy Scripture, that an unregenerate man, is altogether destitute of the power and liberty of his will, in those things which pertaine to faith and Salvation.

I. **I**F they stand here to the judgement of the holy Scripture, there will be no place of doubting, Of a man that is unregenerate, and in his meere naturals, the Scripture speaketh thus. *Gen. 6. 5. Every thought of the heart of man is onely evil continually.* The same is repeated, *Chap 8. Ver. 21.* *Ieremy* in his seventeenth chapter consenteth to this ; *The heart of man is wicked, and unsearchable.* And *Rom. 3.* *There is none righteous, no not one : They are all gone out of the way, and are become unprofitable : there is none that doth good, no not one.* And *Rom. 7. 18.* *I know that in me, that is, in my flesh, dwelleth no good thing.* And *Chap. 8. ver. 8.* *The wisdom of the flesh, that is, whatsoever a carnall man understandeth or perceiveth, is enmity against God, for it is not subject to the law of God, neither indeed can be.* Compare these things with the Doctrine of *Arminius*, who is of opinion, that a man that is an infidell and unregenerate, hath sufficient power to beleeve, and to fulfill the law : For the Apostle is of opinion, that our flesh, not onely is not subject to the law of God, but that it cannot be. The same Apostle, *1 Cor. 2. 14.* saith, that *the naturall man receiveth not the things of the spirit of God, for they are foolishnesse unto him, neither can hee know them.* Hitherto pertaineth that which the Scripture saith, *Ezech. 36.* That the heart of man is stony, and therefore of its owne nature unapt and incapable to receive the impression of the law of God, unlesse God (as hee did of old) write it on that stone with

with his finger. Also that which Saint Paul saith, *Ephes. 2. 1. 5.* that not onely the *Ephesians* before their their calling, but that all of us were dead in sinnes. Hee hath the same words, *Coloss. 2. 13.* And that which Christ saith, *Iohn 14. 17.* The spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him. Christ in these words doth plainly acknowledge that there is no free-will of man, no power to receive the spirit of truth, but a naturall averſion and disability.

I I. Wherefore the Scripture doth call the change of man, by the spirit of regeneration, sometimes another birth, *Iohn 3.* sometimes the creation of the new man, *Ephes. 4. 24.* It calleth it, another resurrection from the dead, *Revel. 20. 6.* *Luke 15. 32.* *Iohn 5. 25.* Not that creation and resurrection is in all things like to regeneration and the change of the soule; but only in this thing of which it is here spoken, to wit, as the Carcasse cannot dispose nor prepare it selfe to the resurrection, and a thing that is not created, cannot further any thing to the creation of it: So man in the state of sinne, and before his regeneration, hath nothing whereby he may dispose himselfe, or further his regeneration and spirituall new birth.

III. The *Arminian* conferrers at the Hage, Page 279. doe roundly confesse, that by our spirituall death, the liberty of doing well or ill, is separated from the soule. I demand therefore whether an unregenerate man, furnished with that sufficient and universall grace, which is given even to Reprobates, hath free-wil of doing well or ill in those things which belong to Salvation? If he have not, why doe the *Arminians* contend hee hath? If he hath, it is plaine by their owne confession, that he is not dead in sinne.

But there is a speciall force in the word borne: For if there were any seeds and reliques of spirituall life in an unregenerate man, as *Arnoldus* is of opinion, there

there were no need to be borne againe, *and that the new man* should be formed, but God were to be prayed to, that he would againe raise up those sparks and reliques of spirituall life, and would vouchsafe to kinde and increase it, as it were, by adding fuell to it.

IV. Addeto these, those places which teach us, that without Faith it is impossible to please God, *Heb. 11.* That all men have not Faith, *2 Thess. 3.* because it is the gift of God, *Philip. 1. 19. Ephes. 2. 8.* Seeing therefore whatsoever is not of Faith is sin, *Rom. 14. 25.* it is plaine that in things which belong to Salvation and to the worship of God, hee doth nothing but sinne that wants Faith, such as are all the heathen and unregenerate men. In which place to the *Romans*, it is to be noted, that the Apostle speaketh of the use of meats, which he will have us to eat with Faith, *that is*, with a certaine knowledge that the use of meats is allowed by God, and is agreeable to his word. Seeing therefore that, even in things which are of their owne nature indifferent wee sinne, when wee use them without such a Faith, how much more are wee to thinke that the heathens sinne in every action that pertaineth to Salvation and the worship of God, because they are altogether destitute of this Faith.

Hitherto pertaine those places which teach us that God is the author of every vertue, and every good worke that is done by us. *Wee are not sufficient of our selves to thinke any thing, as of our selves; but our sufficiency is of God, 2 Cor. 3. 5.* And Christ himselfe, *Iohn 15. 5. Without mee ye can doe nothing.* And in the same place, wee are compared to branches cut off and appointed to the fire, unlesse wee have beene engrafted into Christ, by whom wee live and beare fruit. The Apostle, *Ephes. 2. 8.* doth teach, that Salvation and Faith is not of our selves, but of the gift of God: *For by Grace ye are saved through faith, and that not of*

of your selves, it is the gift of God. How farre is this from *Arminius*, who will have the totall cause of faith, not to be Grace alone, but Grace and free-will. And lest any of *Arminius* followers should seeke a refuge, and should say that the power of beleeving is given to all unresistably, but that the act of beleeving is so helped by Grace, that it is also from free-will, the Apostle doth fitly prevent such a weake subtilty, *Phil. 1. 29.* where he saith, *It is given to you, in the behalfe of Christ, not onely to beleeve on him, but also to suffer for his sake.* You see that not onely the power of beleeving is given us; but also the act it selfe, to beleeve. Agreeable to this is that, *Iohn 6.* No man can come to me unlesse my Father draw him: Where to come, is to beleeve in act, and not to have the power and faculty of beleeving which is brought into act by free-will. No lesse direct is that of the Apostle, *Philip. 2. 13.* *It is God which worketh in you both to will, and to doe, of his good pleasure.* Now to will, is to will in act, and not to have the power of willing. God himselfe, *Ezechiel 36. 27.* saith, *I will put my spirit within you, and will cause you to walke in my statutes.* Therefore hee doth not onely give the power of walking in his statutes, but also doth cause that wee really walke, and doth worke in us the very act. After what manner and how farre the Elect may resist the efficacy of the spirit shall hereafter be seene. It is sufficient to the present question, if wee win this of them, that God doth not only give the power whereby wee may beleeve, but also that hee doth give and worke in us the act of beleeving, to beleeve it selfe.

Wee meete sometimes with places where the *Arminians* say that not onely the power of beleeving, but that also the act of beleeving, to beleeve it selfe, is given by God. But they will have this act so to be given by God, in as much as he giveth knowledge to
the

the minde, and doth raise up the fainting affections which doe put forward the will to beleeve, and that this is done by a morall perswasion, and after the same manner that we are mooved by objects: But this is not to give faith and the act of beleeving. For surely he that doth perswade, that doth propound objects, and doth invite the appetite to runne, doth not give the act of running, to runne it selfe: Wherefore the *Arminians* doe deny that faith it selfe is infused, or imprinted on the heart by God, but that the will is invited to beleeve onely by a morall perswasion, and by a courteous allurements.

With a like fraud (that they might seeme to attribute some great thing to God) they say that God doth give the power of beleeving, and that unresistably: But when they come to explaine the manner whereby these powers are supplied, it is manifest that they deny that the power of beleeving is given to man by God: For they thinke that God doth give these powers no otherwise than by enlightning the understanding with knowledge, and by stirring up the appetites, which certainly is not to give the power of beleeving: For he which in the darke doth with a torch give light to the wandering traveller, and doth stirre him up to goe, doth not thereby give him the power of going.

VI. And lest any man should in any part arrogate to himselfe the praise, either of that knowledge which he hath obtained, or of that love wherewith he feelles himselfe to be affected, Christ doth beat downe all pride, in speaking thus to *Peter*, *Matth. 16. 17.* *Blessed art thou Symon Bar-Jona, for flesh and blood hath not revealed this unto thee, but my Father which is in heaven.* And, *Chap. 11. 25.* he doth give thanks to his Father, that he hath hid den these things from the wise, and men of understanding, and hath revealed them to babes.

VII. And

VII. And especially when it is spoken of the love of God, and of obedience to his commandments; the Scripture will have us to acknowledge that whatsoever is done well by us, is received from God: *Wee love God because he hath loved us first, 1sh. 4. 19.* For this is one of the effects of the love of God towards us, that it doth put into our hearts a love of him: God himselfe thus speaketh, *1er. 31. I will put my Law in their inward parts, and write it in their hearts.* And Chapter 32. *I will put my feare into their hearts, that they shall not depart from me.* And Moses bringeth this reason, as the cause why the Israelites did not repent at the law of God, ratified with so many threatnings, and confirmed with so many miracles, *Deut. 29. 4. The Lord hath not given you a heart to perceive, nor eyes to see.* Let *Arminius* tell me whether these men had sufficient power to beleeve, or sufficient grace, which with the helpe of free-will, they might have rightly used if they would. Fie on this forgerie. And yet was not God the cause of the impenitency and blindnesse of that people: For he that will not heale him that is blind, is not the cause of his blindnesse: God did not put this wickednesse in man, but he knoweth who they are on whom he will have mercy, and he hath reason for his actions, to enquire into which were not onely rash, but also dangerous.

VIII. Saint *Paul*, *Galath. 3. 36.* saith, *That wee are the sonnes of God, by faith in Christ.* If therefore it be in the power of mans free-will, being helped with grace to beleeve, or not to beleeve, to use that grace or not to use it, it must needs also be in the power of free will, helped with grace, to effect, that we may be the sonnes of God, or may not: Which is contrary not onely to pietie, but also to common sense; for who ever effected that he was the sonne of his father? or who is beholding to himselfe for any part of his generation?

IX. The same Apostle saith, *Rom. 9. It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.* By him that willeth, and him that runneth, he understandeth him that worketh; for the consideration of works is excluded from the Election, or (as *Arminius* had rather) from the justification of man, that this benefit might be acknowledged to be received from the mercy of God alone. *Arminius* offendeth against this rule: For by his Doctrine, the conversion of a man by faith, and therefore both his righteousness and salvation, is of him that willeth, and of him that runneth, and of him that worketh, *that is*, of him who by the help of his free-will, doth use universall grace well, and who doth therefore believe, because to the help of grace, he hath brought the power of free-will, by which he hath obtained faith. For (as I have said) the *Arminians* make the cause of faith, to be these two joyned together, *to wit*, grace and free-will; to use which free-will to the obtaining of faith, and to the converting of himselfe, is certainly to will and to runne: The Apostle therefore ought to have said, *It is of man that willeth and runneth, and of God which sheweth mercy*, that free-will might be joyned with the mercy of God. And if (as *Saint Austin* saith fiely, *Lib. 1. ad Simplic. Quest. 2.* It may be said, *That it is not of him that willeth, nor of him that runneth*, because conversion and salvation, is not by the free-will of man alone; why may it not also be said, that it is not of God that sheweth mercy, because conversion is not made by the grace of God alone, but also by free-will? *It skilleth nothing that Saint Austin* used this argument against *Pelagius*, who denied that we were prevented by grace, for it hath the same force against the *Semipelagians*, who joyned free-will to grace: Seeing that *Saint Paul* doth not say, *That it is not alone of him that willeth*, but doth altogether exclude free-will.

X. Finally,

X. Finally, this argument hath so tormented *Arnoldus*, Page 445. that he would seeme to yeeld to our part; for he saith, *It is not placed in our will, that we should obey the calling of God, but this thing it selfe is also from the mercy of God.* But the scoffing and craftie man, is very wary least he should say somewhat that should hurt his owne cause: For when he saith that it is not placed in our will, he understandeth alone: Therefore he would not say, that this is wholly placed in the mercy of God alone, but tenderly and with a flouting speech he saith, *that it is placed in the mercy of God.* He might yea he ought to say so much of free-will, that he might agree to himselfe; for he thinketh that it is not placed in the grace of God alone, nor in free-will alone.

XI. That man cannot be converted unless God convert him, and that the whole praise of our conversion is due to God, *Jeremie* teacheth, *Chap. 31. v. 18. Convert me, and I shall be converted;* which is also repeated in the last Chapter of the *Lamentations*. I am ashamed of the weake interpretation of the *Arminian* conferrers at the *Hage*, who pag. 266. by *converted*, would have *corrected* to be understood: There is nothing so cleare and direct in the holy Scripture, which may not be corrupted with a foolish and rash interpretation: who having but little skill in the *Hebrew*, is ignorant that the Verbe *shub*, signifieth *to be turned*, and not to punish; and therefore in the conjugation *Hiphil*, it is *to cause that one be converted*, and not that he be punished. Or who doth not see how ridiculous a thing it were, if men bruised with afflictions, should pray that they might be still afflicted? As if any one that were grievously whipped, should desire moreover that he might be buffered? But *Jeremie* expoundeth himselfe, and doth teach what it is to be converted: for he addeth, *being converted, I will repent and acknowledge my selfe*: this indeed is to be

converted. Seeing therefore that men, who are already converted, say; *Convert me, and I shall be converted, Ier. 31. Draw me, and I will runne, Cant. 1.* And doe ascribe the progresse, and the proceeding of their conversion to God alone: how much more is the beginning of our conversion to be attributed to God alone? For if they that are already willing, doe confesse that they owe to God whatsoever good they doe, and that without his grace, they cannot move a foote further; how much more is it to be determined, that of being unwilling, wee cannot be made willing, of dead, alive, unlesse God draw us, and make us alive?

XII. And to overthrow those preparations, by which the sectaries thinke, that an unregenerate man, well using universall grace and naturall light, doth dispose and prepare himselfe to regeneration; that which God saith, *Ezech. 36.* doth greatly prevaile; *I will give you a new heart, and a new spirit will I put within you, and I will take away the stony heart out of you, and I will give you a heart of flesh; I will put my spirit within you, and cause you to walke in my statutes.* For seeing that God himselfe witnesseth, that in those things which belong to the worship of God and to salvation, man hath naturally a stony heart, which hath neede to be taken away, and another to be given by God in which God should imprint the character of faith and repentance: it manifestly appeareth, that an unregenerate man cannot prepare himselfe to his regeneration: For that which must be taken away, and must be changed for another, that we may be regenerated; certainly, that doth not further regeneration, nor doth prepare us to it, for otherwise we should be helped by the impediments themselves.

XIII. *Arnoldus, pag. 461.* doth answer, that this phrase of a stony and fleshly heart is figurative, and Symbolicall divinitie cannot prove any thing. I answer,

swer, that figurative speeches have the force of those that are properly spoken, when they are expounded by the Scripture it selfe; & when it is evident to what end, and in what sense they are used: Now in the same place of *Ezechiel*, there are many words that are plaine, and not figurative, which doe make cleare this figure; for in the same place, God doth promise that he will give them a new spirit, by which he would cause that they should walke in his wayes.

XIV. Wherefore *Arnoldus* with a superfluous diligence, and nothing to the purpose, doth heap together the differences between the heart and a stone. A stone hath not life, the heart hath; a stone cannot be softned without the taking away of the substantiall forme, the heart may; the stone cannot resist his own softning, the heart may: All besides the matter, for in that one thing of which it is spoken here, the comparison is most apt: For even as the stone cannot soften it selfe, but it is softned, onely by the power of an outward agent: so the unregenerate heart cannot convert it selfe, or dispose it selfe to regeneration, but it is done only by the efficacy of the spirit of God: He that without this shall seeke comparisons, shall finde infinite differences; as that a stone may be engraven and broken may be taken out of the Quarries, and be laid on the building, &c. but the heart cannot.

XV. The words of Saint Paul doe vex these *Semipelagians*, when he saith, that man is dead in sinne, and he speaketh of the unregenerate man: The point of which dart, that they might avoide and make frustrate, they doe laboriously heape together differences betweene a dead corps, and an unregenerate man; which doe tend thither, that they might prove that an unregenerate man, is not altogether dead in sinne, and as *Arno'dus* saith, hath some reliques of the spirituall life: To which naturall reliques and remainds, if universall sufficient grace be added, which they say

is given to all men, even unregenerates and reprobates, by which there is no man, but may fulfill the law and obtaine faith; certainly, there will be found in an unregenerate man, very much life, & there will be none or very little conveniency or similitude with him that is dead. It is well therefore, that these sectaries doe thither apply all their force, that they might shew that Saint Paul doth not speake so properly as he should. *Arnoldus* layeth downe these differences, pag. 466. and 468. In resurrection the soule is infused, in regeneration it is onely changed: in resurrection there doth no dispositions and preparations goe before, but regeneration is made after some fore-going dispositions: Also our resurrection is done in an instant, but our regeneration by degrees. Resurrection is done necessarily, but regeneration is wrought, our free-will remaining. In the dead carkasse, there are no reliques of life, but in an unregenerate man, there are some reliques of spirituall life: God doth not speake to a dead carkas, but he speaketh to them that are dead in sinne, and doth propound his word to them. He that is dead, cannot resist his resurrection, the unregenerate man may. I doe not deny, but that this similitude doth not square in all things: there is no doubt, but that *Arnoldus* could have found many other differences: as that the resurrection of the body shall not be till the last day, that it shall be at the trumpe of the Angell, &c. But it is sufficient, that this similitude doth well square in that which is the principall of the matter, and in that, concerning which the controversie is betweene us: to wit, in this, that as the dead corps is altogether unapt to motion, and cannot dispose nor prepare it selfe to the resurrection; so the soule of a man that is unregenerate and dead in sinne, doth want in things spirituall and pertaining to Salvation all sense and motion, and cannot prepare, nor dispose it selfe to regeneration, untill the spirit of regene-

regeneration descend into the heart, stire up new motions, and doth worke the first beginnings of the new life: By *sense* in spirituall things, I understand zeale, by *motion*, good works. And surely, these things seeme to me to be repugnant, viz. to be dead in sinne, as Saint *Paul* saith, and to have reliques and remainds of spirituall life, as *Arnoldus* saith. For death in spirituall things, doth altogether exclude spirituall life: I willingly acknowledge, that there are some motions of truth, and sparkes of light in an unregenerate man, and some obscure prints of the Image of God: But these reliques are not any part of spirituall life & regeneration: the Devil himselfe have much more light & understanding, & yet they are altogether dead in sins.

XVI. Neither are all those differences true, which they doe bring. First, we deny that God hath respect to the dispositions of free-will, or that a man by free-will can prepare himselfe to regeneration. God indeede, doth by a mans calamities, and by his freedom out of them, and by the examples of the vengeance that he taketh of the wicked, sometimes make way to himselfe for his regeneration: Also a man by a servile feare, and dread of punishment, may profitably be troubled: but I maintaine, that those inward motions doe then begin to be laudable and acceptable to God, when they are produced by the holy Spirit, and not before: which when it is done, then I say, such motions are a part of regeneration, and the first motions & pulses of the new man, & although weake, yet sure beginnings of the new life, and not preparations of the free-will, which goe before regeneration, and by which God is moved to give a greater measure of grace: But it is so far, that God in beginning regeneration should have respect to fore-going dispositions; that on the contrary they are called, who are the greatest strangers from the kingdome of heaven, and who are over-whelmed in greatest darknesse. Let the

Theſe on the croſſe be an example, alſo the *Romanes*, the people of *Alexandria*, of *Antioch*, the *Corinthians*, and the *Ephesians*, than which people, there were never any more wicked in luſt, nor more effeminate in luxurie, of greater ignorance, or of more prodigious idolatry; whom yet ſo evill affected and diſpoſed, God called by an effectuall calling, & having ſent his Apoſtles to them, gained them to Chriſt, that where ſinne did more abound, there grace alſo might more abound.

XVII. And that regeneration is not alwayes wrought by degrees, the example of the converted Theſe doth ſhew, who in the extreame invaſion of ſpirituall agony, in one moment paſſed over an unmeaſurable ſpace; and on the contrary, that the reſurrection of the body may be done by degrees, *Ezechiel* teacheth, *Chap. 37.*

XVIII. That is no truer which they ſay, that regeneration is wrought, free-will remaining. For if free-will doth remaine in regeneration, it muſt needs be, that it goeth before regeneration: but in things that are ſpirituall, & which belong to ſalvation, there was no free-will before regeneration.

XIX. It is of the ſame ſort, yea farre worſe, which they adde, that in an unregenerate man, there are ſome reliques of the ſpirituall life: for ſo they aſke that to be granted to them, which is the queſtion, and which we have already proved to be falſe.

XX. Neither yet is that true which they ſay, that God doth not ſpeake to a dead corpe; for Chriſt ſpoke theſe words to *Lazarus* that was dead, *Lazarus come forth*, *Luk. 11.* And *Eze. 37. 4.* God doth thus ſpeake to the bones that were long before withered: *O ye dry bones, heare the word of the Lord.* God calleth thoſe who are not, as if they were; but in that he calleth them, he cauſeth that they may be: the words of Chriſt, *Iohn 5. 25.* are direct to this purpoſe; *The dead ſhall*

shall heare the voice of the sonne of God, and they that beare shall live. For as God with his light, doth so enlighten the blind, that he also giveth them eyes; so by his word, he doth so speake to the dead, that by that word he doth make them alive.

XXI. Marvellous is the wittinesse of the *Arminian* conferrers at the *Hage*, who doe thence prove, that there is some abilitie left in man, that is spirituallie dead: because we acknowledge that man may resist grace. Passing well spoken; for they prove, that a man is not dead in sinne, because he can resist the spirit of God; as if the remainds of our spirituall life were placed in the facultie of resisting God; when on the contrary, a man is therefore dead in sinne, because he can doe nothing but resist. They doe therefore as much as if they should say, that a man is not therefore dead in sinne, because he is dead in sinne.

XXII. And that which they say, that he which is dead, cannot resist his resurrection, but he that is unregenerated, may resist his vivification; maketh for us, and doth harden the cause of these innovators: For thence it followeth that the death in sinne, is farre the worse death, and that he that is dead in sinne, is bound with stronger bands; if he resist his owne resurrection, not onely in the beginnings of his regeneration, but also in the progresse of it: Yea, that very inclination to resist God, is the chiefest part of that death and naturall incorruption.

XXIII. In the meane while, the Reader shall observe, how artificiall a covert *Arnoldus* doth use, while he saith, that he which is dead, cannot resist his resurrection, but he that is dead in sinne, may resist his vivification. The opinion of the *Arminian* is, that an unregenerate man hath free-will, by which he may use sufficient grace, or not use it, beleave, or not beleave. *Arnoldus* therefore ought thus to have framed his comparison, saying, he that is dead, cannot hin-

der or further his owne resurrection : but hee that is unregenerate, may hinder or further his regeneration. But *Arnoldus* doth not here make mention of that help, that he might put by the envie and suspicion of Senipelagianisme. Thus they are wont to doe that are ashamed of their owne opinion.

XXIV. That is not to be passed over with silence, which the *Arminians* of the conference at the *Hage*, pag. 81. doe say. For there they make two kinds of unregenerate men : some, who being left without any calling of God, doe walke in the vanity of their minde and thoughts. These they confesse are dead in sinne ; but there are some, who are already called and stirred up by the grace of God, whose understandings being enlightened, and their affections being enflamed, doe stirre up the will to the apprehension of the truth. They deny that these are dead in sinne, because their understandings and appetites are vivified, although the will is not yet drawne ; here are many absurdities. First, because they thinke that some are unregenerate, who are already vivified and made alive, when yet vivification and regeneration are the same thing. For if ones minde be quickned, it must needs also be regenerated. Secondly ; With the like error they place vivification there where there is not faith, seing (as the Apostle witnesseth) the just doe live by faith, and it is impious to acknowledge any vivification to be in an infidell & unregenerate man. Thirdly ; And they dispute untowardly, when they judge it to be possible, the understanding being enlightened with the knowledge of the truth, and the appetite enflamed with the love of it, that the will should be averse from this truth. And that a man may be quickned in his minde and affections, and yet his will remaines without life. For what should turne away the will when they two doe instigate and stirre it up, seeing that the will is moved by these two alone ? Nor doth the

the will ever stand in doubt, but when reason stirreth it up one way, and the appetites draw it another way, and the will is forced hither and thither, by the contrary suggestions of the minde and the appetites Fourthly ; Nor doe they agree to themselves, when they say that there are some left without any calling of God, seeing that they maintaine with great contention that all men are called to Salvation, not only by an outward, but also by an inward calling, and that sufficient grace is administered to all. Fifthly ; Finally I demand whence they have these two kinds of unregenerate persons ; If out of the Scripture, let them shew the place ; If out of their owne conjecture, wee doe not beleewe them.

XXV. *Arnoldus* against *Tilenus*, Page 134. doth say that it may come to passe, that of two men furnished with an equall help of grace, one may be converted, one not : But hee ought also to shew whether it may come to passe, that of two that are equally evill, and furnished with the like help of grace *that is*, having alike sufficient and universall grace, and being alike called by the Gospell) whether it can come to passe that one should be converted, and another not. If it can come to passe ; I demand whence is the difference ? Was greater grace given to the one ? No, he said the grace was equall : Or is it because one is better than another ? No, the question is, of them that are equally evill : Also if it were so, the conversion of the one should not be of grace alone, but of free-will : Neither is *Arnoldus* unwilling to this, for he addes, *Although God, w^{ch} doth principally worke faith in man, doth separate the faithfull an from the unbelieve, yet because he doth not worke faith and conversion in man without the will of man, hee doth separate man without man.* And a little after he addeth, *That man doth separate himselfe by his owne will.* You heare that God is the principall cause of faith, but not

not the totall, and that man doth separate himselfe by his owne will, when yet the Apostle saith, *who separates thee?* attributing this praise to God alone: And that the cause why of two that are alike called, one followeth, the other refuseth, is in the one free-will, in the other grace indeed, but yet so that the use of it dependeth on mans free-will, in the power whereof it is to use grace or not to use it. So that in the one, free-will is the totall cause of increase, and in the other, it is the part-cause of faith and conversion: So that now man hath whereof hee may boast; it is he that separates himselfe, and Salvation is of man that willeth and runneth, and of God that sheweth mercy.

These innovators, that they might defend themselves against that saying of Saint Paul; *who separates thee?* doe contend that Paul speaketh of that separation, by which they that have received many gifts, are separated from them who have received fewer, which I willingly receive: For if by the grace of God alone, they which are indued with greater gifts, are separated from the faithfull who have received fewer gifts, how much more are they who are furnished with many gifts separated, by the mercy of God alone, from them who are altogether void of Faith, and of the knowledge of God?

XXV. That therefore of Saint Paul, Tit. 3. standeth unmoveable: *Unto them that are defiled and unbelieving, is nothing pure but even their minds and conscience is defiled.* And hee speaketh not onely of meats, but also of the use of meats, which is pure according to the purity of conscience; lest any one should thinke that it is here spoken of the purity of meats, and not of the purity of actions.

XXVI. Finally, all Christian vertues, Faith, Charity, &c. are cyther in us by nature, or are obtained by use and diligence, or they are put and wrought

wrought in our hearts by God. That they are naturally ingrafted, *pelagius* himselfe hath not dared to say : That they are not obtained by use and diligence the example of the theefe doth prove, who in one moment, without use or exercise, obtained faith. It remaineth therefore, that they are put into us by God, and that faith is from the meere gift and grace of God, and not from free-will.

CHAP. XXXIV.

The reasons of the Arminians are examined, by which they maintaine free will in an unregenerate man, concerning things that are spiritual, and belonging to Salvation.

I. **A**gainst the doctrine of the Orthodox Church, which doth put away from man all free-will in the worke of Salvation, being upholden by the Word of God, and proved by sense it selfe, and experience, the *Arminians* doe oppose themselves with great diligence, and doe patronize free-will in those that are unregenerate.

I. They doe every where object and reckon up that of Saint Paul, *Rom. 2. 14. The Gentiles which have not the Law, doe by nature those things contained in the Law.* I answer, that by the Law it is commanded to love God with all the heart, with all the strength, which cannot be done unlessse you direct all your actions to his glory, and unlessse you be indued with faith, because whatsoever is not of faith is sinne: Whosoever shal examine the vertues of heathen men by the line of these rul's, shall finde that in their most honest deeds, there were many things wanting, and much sinne in them: Hence it appeareth that the Gentiles indeed, in an externall worke, doe those things which are of the Law: The words of Saint

Paul

Paul are not to be extended any further : But the forme of a right worke, which is placed in the inward conveniency and agreement of the minde with the law of God, was alwaies absent from infidels and heathen men. It is one thing to doe those things that are of the law, it is another thing to fulfill the law : The one is to obey the law, as concerning the externall matter of the worke, the other is to be obedient to the law, after that manner, with that minde, and to that end, which is commanded by the Word of God.

III. They scatter some little motives, as that, *Esay 55.v. 1.* They that thirst are invited by God, *that is*, those that are desirous of reconciliation with God, and of Salvation. And that *Matth. 11.* They that are heavy laden are called, *Come unto mee ye that are weary and heavy laden* : By those that are laden, are noted out, those that are pressed downe with the conscience of their sinnes, and sighing under the burden of them : Therefore (say they) they were already desirous of Salvation, and were pressed downe with the conscience of their sins, before they were called, and regeneration is after calling : And therefore in the unregenerate there may be a saving grieve, and a desire of remission of sinnes ; but I affirme that those men so thirsting, and so laden, were not unregenerate : For that very desire of Salvation and the grace of God, and the sighes of the conscience, panting under the weight of sinne, by which wee are compelled to flie to Christ, is a part of regeneration : And that *beginning* of feare (if it be acceptable to God) is an effect of the holy spirit moving the heart. For what hindreth, that he who thirsteth after the grace of God, hath not already tasted of it, and as it were licked it with his lippes ? What hindreth that he who is commanded to come to Christ, should not already move himselfe and begin to goe, although with a slow
pace ?

pace > Doth Christ as often as he commandeth men to beleeve in him, speake onely to unbelievers? Yea, this exhortation to beleeve, and to come to him, doth especially belong to them, whose faith being new bred, and weake, doth strive with the doubtings of the flesh.

IV. It is familiar to the *Arminians* to cite the Words of Christ, *Iohn 7. 17. If any one will doe the will of him that sent me, hee shall know of my Doctrine, whether it be of God, or whether I speake of my selfe.* Hence they would prove, that one may doe the will of God, before he know Christ and his doctrine. This is to delude the Scripture, & to wrest it at their pleasure: For they speake, as if Christ had said, *Hee that doth fulfill the commandements of God, shall afterward know of my Doctrine, whether it be of God, &c.* Also by the words, *to doe the will of God*, they understand, to acknowledge their sinnes, to teare God with a servile and slavish feare, seriously to wish the grace of God, and remission of sinnes, to doe those things which are of the law, &c. All false: For to doe the will of God, in this place, is nothing else, than to beleeve Christ speaking; for, this is that which Christ doth urge, that this is the will of the father, that we should beleeve on the Sonne: Whose words if any man beleeves, hee thereby knoweth that his Doctrine is heavenly and divine; wherefore we are not to thinke that we doe the will of God before we beleeve in his Sonne. Thus, although it be true that he who is moved doth live, yet it doth not thence follow, that motion is before life: So in that Christ saith, *whosoever will doe the will of the father, shall know that my Doctrine is from God*: It doth not thence follow, that the will of the father must be done before it can be knowne that his Doctrine is from God: But if there is any order of time here, it must needs be that the Doctrine of Christ be first knowne to be from God,

before

before he can be beleaved, or obeyed when he speaks. : For no man doth beleve that which he doth not in some part know. Ch. iſt followeth this order, *Iohn 17. 8. They have knowne that I came out from thee, and they have beleved that thou didſt ſend mee.* And, *Chap. 14. 17.* hee ſaith, that the ſpirit of truth is not received by the world, becauſe the world doth not know him: To know therefore is before to receive.

V. That is no better which *Arnoldus* doth adde, *Page 409. The feare of the Lord is the beginning of wiſedome, Prov. 1.* And, *the Lord revealeth his ſecrets to them that feare him, Pſal 25.* But I deny that the feare of the Lord, of which it is ſpoken here, can agree to unbeleevors and unregenerate men. *Salomon* ſaith, that the feare of the Lord, is the head of wiſedome, that is, the chiefe part, and that wherein wiſedome doth chiefly conſiſt, for this the Hebrew word, *Reſpith*, doth plainly ſignifie : And thoſe that feare God, to whom he revealeth his ſecrets, are not unregenerate perſons, but thoſe which are truly godly, to whom hee doth daily give increaſe of wiſedome, and of the true knowledge of God.

VI. To the ſame end *Arnoldus*, *Page 397.* doth bring the words of the *51. Pſalme, A contrite ſpirit is an acceptable ſacrifice to God* And, *Eſay 66. God will dwell in a contrite ſpirit.* *Arnoldus* thinketh that theſe things are ſpoken of an unregenerate man, but yet ſuch an one as doth confeſſe his ſinnes, doth grieve, hath the beginning of feare, &c. But hee either deceives or is deceived: For there *David* lamenting his ſinnes, with a large confeſſion, doth comfort himſelfe with this hope, and noth promiſe to himſelfe that his contrition wil be an acceptable ſacrifice to God. Whoſoever therefore doth ſay that *David* there ſpeaketh of the contrition of an unregenerate man, doth aſſume that *David* himſelfe was unregenerate : And there

there is no man but seeth, that *Esay* doth speake of them that are truly faithfull, and of a filiall feare and contrition, and not of that teare which may bee in the unregenerate, and in the heathen, who have not heard the Word of God. For the Prophet saith, *To whom shall I looke? To him that is afflicted and of a contrite heart, and trembleth at my word*: Hee speaketh of the man who is instructed in the Word of God, and who with a holy feare is moved to the hearing of it.

VII. *Arnoldus*, a little before, had reckoned up the good works which may be done by an unregenerate man, *viz.* To doe those things which are of the law, to have some sparks of light and knowledge engraven on his heart, to grieve for his sinnes, to implore the grace of remission of sinnes. and of the new spirit: But how many nations are there, who doe not know what this new spirit is, nor have ever heard any thing of the grace of remission of sinns? Also I would know whether such things that are done by the unregenerate, without faith, are truly good: If they be truly good, than we can doe that which is truly good without Christ, without his spirit, and without faith: If they are not truly good, how can that not be truly good and just, which God alone intendeth, and which alone, nothing more (if *Arminius* be beleaved) he doth require from the unregenerate man as long as he is unregenerate?

VIII. A little after, he saith, that the same worke cannot be performed as perfect in its essence, without the faith of Christ; and he doth put this difference betweene works which are done before regeneration, and they which are done after regeneration; *to wit*, that they are imperfect, these are perfect. These are the two kindes of merits, with which, in the Schooles of the Papists, make such a noyse, merits of congruity,

congruitie, and merits of condignitie, but new dressed and cloathed with other names. The reader therefore shall note, that the *Arminians* place in a regenerate man perfect works, and a perfect love of God: For they thinke *that the regenerate, may by the spirit of Christ so conforme their life, according to that law, that they may come to that degree of obedience which God doth require of them.* These are the words of *Arnoldus*, pag. 491. and bag 359. according to *Arminius*, he saith, that there is a double spirit, one that doth goe before regeneration, and doth tend to it, which is the spirit of bondage to feare, the other which doth regenerate, and doth perfect regeneration. *Arminius*, Resp. ad 31. Art. pa. 164. and 165. I doe not repugne that opinion of *Austin*, whereby he determines, that man may be without sinne in this life. Truly it is boldly spoken: The *Arminians* then are better than the Apostle *James*, who speaketh thus, Chap. 3 *In many things we offend all.* In which speech, he doth account himselfe among them who offend in many things: Better than *Saint Iohn*, whose confession is this: *If we say we have no sinne, wee deceive our selves, and the truth is not in us:* Yea, better than all the Apostles, who did daily say, *Forgive us our trespasses.* Neither is it to be marvelled at, if the *Arminians* thinke that the regenerate can fulfill the Law, seeing they also say, that the Law of nature may be fulfilled by the heathen and unregenerate: Now the Law of nature is that, to which *Adam* before his fall stood bound, which bond passed to his posteritie: This Law forbids a man to lye; but the Scripture, that cannot lye, saith, that every man is a lyar: The same Law, commandeth that God be loved with all our heart, and all our strength; which thing, how can it be performed by the unregenerate, seeing it was never performed by the regenerate themselves? That which a living man never performed, how can it be performed by him that is dead?

Finally,

Finally, wee must bid Christian Religion farewell, and another Gospell must be coyned, if this prodigious doctrine be admitted.

I X. But that we may come to that double Spirit of God, *Arminius*, and according to him *Arnoldus*, pag. 399. doe advise two spirits, or rather two acts of the same spirit: The one of these spirits, they will have to be common to all men, even to the unregenerate, yea, and to heathen men to whom the Gospell hath not come; by which spirit, they thinke that God doth worke in all men, and is idle in none: This is that spirit, which they call the spirit of bondage, of which it is spoken, *Rom. 8. 15.* which is opposed in that place to the Spirit of Adoption, which is peculiar to the true faithfull. This spirit of bondage, the *Arminians* will have to be effectuell in the law, not onely in the written law, but also in that which is naturally imprinted in mens hearts: By this spirit they thinke that unregenerate men doe tremble with a saving feare, doe acknowledge and confesse their sinnes, doe implore the grace of God, and apply themselves to the obedience of the law of nature: these they thinke are preparation and dispositions to regeneration, if so be that free-will doth use well that universall and sufficient grace which is common to all men: These are the decrees of this new sect, full of many perplexities, and filled with nice and slender points.

X. I finde in the holy Scripture the Spirit of Adoption, the first fruits of the spirit, the spirit of sanctification; but I no where finde a spirit of God, that is tyed to the law, and common to all men: Nor can the spirit of God, working in our hearts, be without very great wickednesse, seperated from the knowledge of Christ: Nor doe I see how there can be in them whom Saint *Paul*, *Ephes. 2.* saith, to be dead in sinne, strangers from the life of God, and without God in the world, either any spirituall life, or the spirit of
God

God dwelling in their hearts, and savingly moving and affecting them: Certainly, the Apostle had never called the Law, seperated from the Gospell a killing letter, nor had opposed it to the spirit if the spirit of God were alway joyned to the law, or if the spirit of God did worke in mens hearts, and dispose them to faith and conversion, without the knowledge of the Gospell: Nor is the Law a Schoole-master unto Christ, untill the grace of Christ is offered to us: for then the Law, with terrour and threats doth compell us to imbrace the grace offered.

XI. But that is most dangerous, which the *Arminians* presse downe and hide, but dare not utter, *to wit*, that the holy Spirit is naturally in every man. For if the Spirit of God be effectuell in the law, and the law be naturally engraven in every man, it must needes be, that the Spirit of God is naturally in every man. And so, whatsoever the Scripture speaketh of the second birth, by the Spirit, of the creation of the new man, and of the spirituall resurrection, will fall to the ground, yea, will be ridiculous: For, what neede were there to infuse a new spirit for regeneration, if the same spirit of God did already dwell in the hearts of the unregenerate?

XII. And that place of Saint Paul, *Rom. 8. Ye have not receved the spirit of bondage againe to feare*, they doe falsely, and against the Apostles will, draw to this matter. For Saint Paul never called the spirit of God, the spirit of bondage; for so he had reproached the spirit of God: but he onely saith, that the spirit that was given to them, was not servile, and such as should strike their hearts with a slavish feare: For, *where the spirit of God is, there is libertie*, *1 Cor. 3.* If I should say, that we have not received from God the spirit of lying; should I therefore say, that there is a spirit of God that compels to lying? Is the spirit of God contrary to it selfe; that one spirit of God, should be called the

the spirit of bondage, and another the spirit of liber-
tie. The plaine and simple meaning therefore of the
words of the Apostle, is this; *Ye have received the spi-
rit of God not that which should terrifie your consciences,
with a slavish feare, which made you uncertaine and
doubtfull, before the grace of God, and the adoption of
Christ was revealed to you, &c.*

XIII. And they doe extreemely dote, when they
put the feare and terrour, wherewith the law (destitute
of the spirit of regeneration, and the knowledge
of Christ,) doth strike mens hearts, among the effects
of the spirit of God: For the law thus received, can
onely restraine the raging affections with the feare of
punishment, and frame a man to certaine outward
obedience: but it will never purge the inward filthi-
nesse, or instill any one drop of true repentance; yea,
rather it will stirre up the inward lusts, by the resi-
stance of it as it is engrafted in every man, to encline
to that which is forbidden, and wheresoever hope of
impunitie is propounded, men having broken their
barres, doe so much the more outragiously riot, by
how much they were straightly bridled in. This is
that which the Apostle would expresse, *Rom. 7. 5. 8.*
*The motions of sinnes by the law did worke in our mem-
bers, and sinne taking occasion, by the commandment it
selfe, wrought concupiscence. And that untill the spirit
of life, which in Christ frees us from the law of sinne
and death, as it is said, Chapter 8. 2. that is, untill the
powerfull efficacy of that quickning which we have
from Christ, free us from that bondage of deadly
sinne.*

XIV. It is vaine and idle which they object, that
the corruption of an unregenerate man, is compared
to sleepe, and to an Ulcer. I confesse it is compared
to a sleep, but to a deadly one, and such an one out of
which, man cannot awaken and raise himselfe: That
Ulcer and scarre which is spoken of, *Esa. 53. 1. and*

1 Pet. 2. doth not signifie sinne it selfe, but the punishment of sin. This therefore is nothing to the reliques and remainds of spirituall life, in an unregenerate man.

CHAP. XXV.

The Objections which the Arminians borrow from the Pelagians and Papists, are answered: whether an unregenerate man doth necessarily sinne; and whether necessitie excuseth the sinner: Also whether God doth command those things which cannot be performed by man.

I. **T**Hese thornes and difficulties being taken away, wee are to come to the Arguments, or rather Declamations, with which they would odiously burden our cause. They say, that by our Doctrine, an unregenerate man doth necessarily sinne, and nothing but sinne: That it is not sinne which is committed necessarily, and cannot be avoided. *Arminius* against *Perkins*, pag. 106. The necessity and immutability of sinning, doth excuse the sinne, and doth free from punishment the committing of that act. And *Arnoldus*, pag. 188. Necessity doth excuse the sinne. It is in vaine commanded, if it be impossible to be obeyed. God, (saith *Arnoldus* doth require nothing of us, to which he doth not give us sufficient power: yea, (saith hee) if God should require of man any thing, and should not give him sufficient power to doe it, he should gather, where he hath not scattered. The same things doth *Vorsius* reckon up pag. 28. *Collat in Piscat.*

II. This Pelagian Colewort, these Sectaries doe againe set before us, and a thousand times they sing one and the same song, which wee must needs exactly consider of, although they boast of these things, rather for ostentation and to trouble weak
wits,

wits, than that they thinke as they say.

III First, wee say that necessity of sinning doth not excuse sinne, if it be voluntary, and if this necessity be procured by his owne fault. So *Arist. Ethic.* 3. 7. saith, that at the first, unjust and intemperate men had power not to be such; but after that by their owne will they were made such, they cannot but be such; nor are they therefore to be excused: Also hee saith, that it is a shamefull thing, if one by his drunkenesse, should bring blindnesse upon himselfe. And if it be so in the vices of the body, into which, when any one hath fallen by his owne fault, hee doth wish he had not fallen into them, and would redeeme it with a great price; how much more is it in the vices of the minde, which seeing they are procured by habit and generation, are loved by him who is voluntarily evill. For herein is placed the greatest part of the disease, that he which is vicious doth love his vices, and will not be amended; for there is a necessity which is voluntary, and therefore free; Nor is it sufficient, to say that such a necessity is *spontaneus*, and of a mans owne accord, seeing even beasts, led by instinct, are carried of their owne accord, and without knowledge: but he that is necessarily evill, is evill, not onely of his owne accord, but also voluntarily, because it is with judgement and knowledge: So God is necessarily good, but yet freely; and Sathan is necessarily evill, but with a most free-will; and the Saints in heaven are freely good, and yet necessarily; for it is not credible, that they have lost their liberty by their glorification: Nor can it be said, that the Saints in heaven therefore cannot sinne, because there is no occasion of sinning, and no temptation; for the Angels before their fall, had no more occasion of sinning: By the very gifts of God wherewith they were abundantly furnished, they tooke occasion of too much loving themselves, and by it were made more
slacke

slacke to the contemplation of God, staying in the admiration of themselves ; whence came their pride, and from their pride, their rebellion. It must needs be, that the necessity of the perseverance of the Saints, doth rest on another foundation, *to wit*, the Election of God ; who doth furnish those whom hee predestinated from eternity, and gave to Christ, with gifts and necessary meanes to persevere in that state, whereunto they were appointed. Further also, there is a certaine vision and beholding of God, to which, when the creature is admitted, he is necessarily transformed into the likenesse of God ; no otherwise than the glasse doth burne at the sonne : Of which vision it is spoken, *1 Iohn 3. we shall be like him, because we shall see him as he is.* and *Psal. 17. 15.* Finally, if hee is unjustly punished who doth sinne necessarily, although hee sinne voluntarily, and hath brought upon himselfe the necessity of sinning by his owne fault ; then he also shall unjustly have benefits and glory bestowed and heaped on him who cannot sinne, and who is necessarily good ; such as we have proved the Angels and Saints in heaven to be.

IV. Wherefore Saint *Austin* in many places hath not doubted to say, that there is in man a necessity of sinning ; So *Disput. 2. contra Fortunat.* After that man sinned by his free-will, wee who descended from his stocke, are necessarily fallen into a necessity of sinning. And in his booke, *de perfect. iustitie. Ratio. 9.* Because the will sinned, there followed the sinner a hard and forcible necessity of sinning. *Arminius* differeth from him, whose word against *Perkins*, Page 106 are these : It is impossible that that which one doth freely, he should doe necessarily. Yea, Page 144 he is bold to pronounce, that God by all his omnipotency cannot make that that which is done necessarily, should be done freely : For it is familiar to this man, as to make lawes to Gods justice, so to set bounds to his omnipotency.

And

And if God is necessarily good and not freely, as *Arminius* is of opinion, and it be farre more excellent to be good freely than not freely, without doubt man shall be better than God, and the blasphemie of *Seneca* is to be subscribed to, who in his 53. Epistle saith, that a wise man doth goe before God himselfe, because man is wise by the benefit of nature, but God by his owne. Therefore as God is freely good, and yet cannot but be good; and as Sathan is necessarily evil, but yet freely and voluntarily, so also a man that is dead in sinne, doth necessarily sinne, but yet voluntarily, and therefore freely.

V. In which thing, so great is the force of truth, that it often falleth from them unawares; for *Arnoldus* either unwittingly or else on purpose, doth acknowledge this necessity of sinning, Page 394. where, according to *Arminius*, hee saith, *That man, under the state of sinne, can understand, will, or doe nothing that is good: And hence it is that hee doth necessarily sin, unlesse God graciously take away that necessity.* Hee doth therefore confesse that man sinneth necessarily, before God taketh away that necessity of sinning; and that man sinneth necessarily, even then when he sinneth freely. For (as *Arminius* confesseth) it were not sinne, unlesse he sinned freely. But perhaps *Arminius* and *Arnoldus* are of opinion, that God taketh that necessity of sinning from all men: Let us therefore heare what *Arnoldus* in the same place doth adde: *Arminius* (saith he) doth determine that God is prepared, for his part, to take away that necessity of sinning. In which words he doth not obscurely confesse, that God doth not take that necessity from all, but that he is prepared to take it away if themselves will; but that hee doth not take it away from all, is our owne fault; as *Arnoldus* himselfe doth acknowledge, Page 398. The same man, Page 399. according to *Arminius* doth say, *That God by little & little,*

by the grace of his spirit, doth free men from this necessity of sinning : it is not therefore presently taken away ; yea it remaineth alwaies in them in whom the grace of the holy Ghost, either doth not worke, or doth not prevaile. The same man, Page 406. doth acknowledge that there is in man an impotency and disability of resisting sinne, and this impotency, what is it else than the necessity of sinning.

VI. Nay, more than this, the *Arminians* doe say, that God doth unresistably harden some men ? For I use their owne words. Now there is nothing more evident, than that he doth necessarily sinne, who is unresistably hardned : Wee haue therefore the confession of these Sectaries, that there are some who sinne necessarily, and whom the necessity of sinning doth not excuse from their sinne, because they have contracted this necessity to themselves by their owne fault.

VII. It is a marvell therefore that the *Arminians*, who are other wise ingenious, doe stumble at this straw, and had rather patronize and maintaine Pelagian, and borrow weapons from him, than yeeld to the Scripture, and to the evidence of truth : For after the same manner doth *Calestius*, a Pelagian, dispute, in Saint *Aufins* booke, de perfect. iustitie. Ratio. 2. Again (saith hee) it is demanded, whether sinne be of the will, or of necessity ? If of necessity, it is not sinne : If of the will, it may be avoided. In *Arminius* therefore wee have Pelagius raised to life againe.

VIII. Wee determine therefore, that the necessity of sinne doth excuse from sinne, if he that sinneth hath not procured this necessity of sinning by his owne fault. As also if by necessity, constraint and a greater force of the outward agent be understood, or a naturall necessity appointed to some one thing by the Creator, and being voide of knowledge, such as is the naturall inclination of heavy things to the center

of the earth. But necessity doth not excuse sinne, if he that sinneth hath procured on himselfe that necessity of sinning, and if he sinneth wittingly and willingly, and is delighted with that inclination to sinne.

IX. And that which the Sectaries say, that there is no place for punishment, if man want the liberty of his free-will, may be admitted, if by liberty of free-will be understood, τὸ ἐκόνον, that which is of ones owne accord ; In which sense many of the ancients, especially before Saint *Austin*, doe defend the liberty of free-will : For, whosoever sinneth, sinneth of his owne accord. But if by the liberty of free-will be understood, τὸ ἰσὺς ἑαυτοῦ, an inclination, which is alike free, either to good or to evill, in those things which belong to faith and Salvation, I constantly asseme, that man is worthy of punishment, although he want this liberty, It is sufficient to punishment, that he doth not onely sinne of his owne accord, but also voluntarily, and that hee himselfe is the cause of his necessity of sinning, and that hee doth applaud and please himselfe in this voluntary necessity.

X. Yet the *Arminians* doe obstinately persist, and doe maintaine, that it is in vaine commanded, if wee have not power to obey : That exhortations, promises, threats, and counsells are in vaine, if none of them can be neither perceived nor performed by man ; for that were as much as if a song should be sung to a deafe man ; or as if one should command a blinde man to see ; or one that is fettered to runne ; or as if one should thus speake to the dry bones of them that are dead, *be ye converted, be ye converted, and see.* This is an old objection of the *Pelagians*, as may be seene in Saints *Austin*, lib. de perfect infortia. Rat. 6. & 11. Where *Celestius* the Pelagian doth thus

dispute : *Again* it is demanded, whether man be commanded to be without sinne : For either hee cannot, and it is not commanded, or because it is commanded he can : For why should that be commanded, which cannot at all be done ? And *Rat.* 11. Certainly all those those things which are forbidden, can as well be avoided, as those things which are commanded can be done : For that in vaine would be forbidden or commanded, which cannot be avoided nor fulfilled. Here is very starke *Arminianisme*. *Celestius* tooke this argument from *Cicero*, as *Saint Austin* witnesseth, lib. 5. de civitate Dei, Cap. 9. where he saith, that *Cicero* whilest by the denying of the fore-knowledge of God, he would make men free, made them sacrilegious.

X I. I answer to these things, that precepts, threatens, and counsels, &c. are in vaine, if man wanted the faculty of understanding, and of willing or nilling something of his owne accord, and with reason and judgement. But an unregenerate man is indued with understanding, and hath a will which is moved of its owne accord and incitation, and after fore-going knowledge and practicall judgement. Nor is it alwaies true, that those precepts are given in vaine which cannot be fulfilled : For the intemperate man, who by custome hath brought on himselfe insensiblenesse, and cannot temper himselfe from lust and surfeiting, is yet tyed by the lawes of sobrietie and temperance. Neither is it any doubt, but that the devill, who is necessarily evill, and unfit to yeeld obedience to God, is bound to obey God ; for otherwise he should not sinne in being an enemy to God : So from a debtor, which hath consumed at dice a great some of money which he rooke up at use, that which he oweth is not in vaine nor unjustly required, nor can the creditor lose his right by the wickednesse of the debtor. Seeing therefore, that man by his owne fault procured on himselfe the disability of performing

performing that which God would have done, God doth not vainely and unjustly require from him the obedience which he oweth : For it is not equall that the sinne of man should profit him, and that therefore he should be lawlesse, because he corrupted himselfe with his owne wickednesse, and brought upon himselfe the disability of paying to God the debt of nature, which God doth require of man, considered not as a sinner, nor yet as just, but simply as hee is a debtor, and in as much as he is a creature subject and bound to obedience. After the same manner, that a creditour requiring his debt, doth consider the debtor as he is poore, or as he is rich, but simply, as he is a debtor : God making his law, doth consider man after this manner, and so hee doth consider him, when he doth adde promises and threats to the Law, saying, *Doe this, and thou shalt live. And choose good, that thou maist live, &c. And make ye a new heart, for why will ye die O house of Israel? Ezech. 18.* He is deceived, surely he is deceived, who thinketh that the commandements of God are the measure of our strength ; seeing they are the rule of our dutie : For in the law, we doe not learne what we are able to doe, but what wee ought to doe ; nor what now we are able, but what heretofore wee were able to doe, and from what a height of justice wee fell by the fall of Adam.

XII. The Scripture doth supply most forcible proofes for this thing. Saint Paul, *Philip. 2. 12.* doth command us to worke out our Salvation with feare and trembling ; but presently after, lest it should be thought that this can be performed by us, because it is commanded, he doth adde ; *It is God which worketh in you both to will and to doe, of his good pleasure.* Thus *Ezech. 18. 31.* *Make you a new heart, and a new spirit.* But lest any should thinke that this is a thing of our free-will, in the thirty sixt Chapter of the same

Prophecy, God speaketh thus : *I will take away the stony heart out of your flesh, and give you new a heart.* Thus *Joel. 11.* Be ye converted to me with your whole heart ; yet *jeremy, Chap. 31. 18.* doth acknowledge that the conversion of a sinner is the gift of God ; *Turne mee O Lord, and I shall be turned.* And the last of the *Lamentations, Turne us O Lord, and wee shall be turned.* So *Deut. 10. 16.* God doth thus speake to the people : *Circumcise the fore-skinne of your heart ;* yet *Chapter 30. 6.* it is declared who doth worke it : *The Lord thy God will circumcise thy heart.* Thus *Christ, Iohn 14. 1.* commands us to beleeve in him, and yet he saith, no man can come to him, except the father draw him, *Iohn 6. 44.* and that by comming hee meaneth beleeving. Hee himselte teacheth, *v. 35.* *He that commeth to me shall not hunger, and he that beleeueth in mee shall never thirst.* And, *Phil. 1. Ephes. 2.* wee are taught that faith, and the act of beleeving is from God. Finally, the Scripture will have men to gaine their bread by the sweat and labour of their hands, and yet neverthelesse, wee are commanded to aske our daily bread of God, because the food of the body, is the gift of God, and that which hee doth give to him that worketh : For the blessing of God doth not come on idlenesse, but on labour. That I may not say many things : doth not God require perfect obedience from the unregenerate ? Yes, and from the heathen, to whom Christ was never knowne : And yet if one should say that they might be perfectly just, and altogether without sinne, he should attribute that to unbelievers, which never happened to any faithfull man. Doth not *Arminius* himselte acknowledge that some are unresistably hardned, from whom yet God doth require perfect obedience ?

XIII. Neither doth God therefore command in vaine, or are his precepts to no purpose : For God
in

in commanding, exhorting, threatening, &c. doth affect man with the sense of his sinne; he doth reach man his debt; what once he could doe, and whence he fell: Also he doth propound a rule of justice, lest any one should pretend ignorance for his sinnes: Finally, he doth joine to his Word the efficacy of the spirit, and he doth, as it were, arme and head it, and make it sharpe and effectuell. It is not in vaine to command him that is fettered to runne, if by that commandement his fetters are loosed. It is not in vaine to command a blind man to see, if by those words wherewith this is commanded, the eyes of him that is blind are opened: For the words of God doe worke that in us, which they command us to doe: They doe so command that they doe also worke; as his words in the creation: God commandeth that which he would have done, but he giveth also that which he commandeth: and it is profitable for man to be pressed downe with the intollerable burthen of the Law, which doth exceede his strength, that he might the more covetously embrace the remedies offered in Christ. Excellently to this purpose Saint *Augustin*, lib. de corrept. & gratia. cap. 3. *O man, in the commandement know what thou oughtest to doe: in the word of correction and reproofe, know that by thine owne fault thou hast not that thou oughtest to have: in prayer, know whence thou mayest receive what thou wouldst have.* And in his booke, de spiritu & litera. God doth not measure his precepts by the strength of man, but where he commands that which is right, he doth freely give to his Elect abilitie of fulfilling it.

XIV. The similitudes which these Sectaries use to procure envie to us, are plainly contrary, and no thing to the purpose: They say, it is to no purpose to blame the blind man, because he doth not see, although he hath pulled out his owne eyes; or to urge him to worke, who hath cut off his owne hands. Con-

cerning him that is blind, I answer, that this example is brought by them improperly; for no blind man, whether he is blind by his owne fault, or by anothers, is bound to see: But he that by his owne fault, is made wicked, and unable to obey God, is yet bound to obey him: No man is bound to exercise naturall functions after they have ceased; but the bond whereby the creature is bound to the Creator, can be wiped out by no occasion, much lesse by the wickednesse of man. But if any blinde man, had rather be blinde, than see, and should refuse the remedies offred, should he not justly be blamed? Such is the condition of man in the state of sinne; for he is not onely necessarily evill, but he will not be good, and he is delighted with his wickednesse.

X V. The similitude of him who hath willingly cut off his owne hands, hath the same defects; Whereunto this is to be added; that the hands may be cut off, but the will, which is here signified by the hands, cannot be cut off: For every most wicked man, is endued with a will, by which he is alwayes bound to worship and love God, although he hath corrupted it. Finally, the similitudes of naturall and civill things, are for the most part very unfitly and absurdly drawne to morall things, and to religion. By the like reason, that ridiculous similitude of a man speaking to dry bones is dissolved; for these bones are not bound to move themselves, but an unregenerate man is bound to beleeve, and to obey.

X VI. *Arnoldus*, page 136. hath these words; *See* (saith he) *that the Scripture doth often say, that he which doth beleeve and is converted, doth separte himselfe from evill, doth purge, quicken, sanctifie, save, and circumsise himselfe, doth make him a new heart, doth put on the new man, &c.* Whence he doth gather, that it may be said, that man doth separte himselfe, although the Apostle saith, *Who separeteth thee?* understanding

none but God. The places noted in the margin, whereby he proveth these things, are these, *Ezech. 18. 31. Make you a new heart, and a new spirit. Jam. 1. 27. Pure religion, is to keepe himselfe unspotted from the world. 1 Pet. 1. 22. We are commanded to purifie our soules. 2 Tim. 2. 21. If any one purge himselfe, he shall be a vessel unto honour, sanctified, &c. Luke 17. 33. Whosoever shall lose his life, shall preserve it. Deut. 10. 16 Circumcise the fore-skinne of your heart.* All which places are besides the purpose, for they doe not say, that which *Arnoldus* doth apply to them, *to wit*, that these things are done by us, but they only commanded them to be done: and I marvell how so great a negligence hath crept on a man of a sharpe and acute wit; Yea, if these places should say that man gave himselfe a new heart, that he did sanctifie, and quicken, and save himselfe, yet it would not thence follow, that these things are done by our free-will; for it is familiar to the Scripture to say, that those are done by us, which God doth worke by us: Thus man openeth to God, knocking, *Revel. 2. 20.* Thus the Apostles raised the dead: Thus the Pastors of the Church forgive sinnes, *Mat. 18. Iohn 21.* Thus they save soules, *1 Tim. 4. 16.* When yet without wickedness, they cannot arrogate to themselves the title of the Saviour of soules.

XVII. And whether this Doctrine tendeth of the concurrence of free-will with grace, and of the faculty whereby man may beleieve, and use grace if he will, or not beleieve & refuse grace, & the totall cause of faith is assigned not to grace alone, but to grace with free-will; whether, I say, this Doctrine, drawne out of the ditches and puddles of the *Semipelagiars*, doth tend, it is easie to know: For it tendeth thither, that mans merits might closely be brought in, as it were by undermining wayes: For although these Sectaries doe at the first view, seeme to beare a hatred to merits, yet

in many places, they doe establish them. The Epistle against the *Malachrians*, hath these words, page 44. *Those whom God calleth, and to whom he doth beforehand vouchsafe the grace of preaching, we confesse for the most part, to be such men, that their vertues doe deserve no lesse than this free bestowing of gifts.* Behold then, some men who deserve the bestowing of the gifts of God, and that before regeneration. *Arnoldus*, pag. 328. *God giveth to the creature, performing obedience, that which is theirs of due.* *Arminius* against *Perkins*, pag. 218. *God, of his promise, and of due debt, doth give life to him that worketh.* And *Arnoldus*, pag. 433. doth speake of some, who by the helpe of grace, doe not make themselves unworthy, and doe not deserve that the spirit should cease to worke in them.

XVIII. It liketh me well, for a corollary, to set downe here the famous sentence of Saint *Austin*, ad *Simpliciū*, quest. 2. *This is manifest, that we will in vaine, unlesse God shew mercy; but I doe not know how it can be said, that God sheweth mercy in vaine, unlesse we doe will; for if God hath mercy, we are willing, because it belongeth to that mercy, that we should be willing: for it is God that doth worke in us to will and to doe, of his good will.* And in the same place; *The effect of the mercy of God cannot be in the power of man, that he should in vaine have mercy, if man be unwilling, because if he will have mercy on them, he can call them after that manner that is fit for them that they should be moved, and understand, and follow.*

CHAP. XXXVI.

Of the outward and inward calling, and whether the one be without the other.

1. **A**lthough the works of God, which are every where before our eyes, doe abundantly
 2. restitute,

testifie, and even against mens wils, doe shew the infinite power, goodnesse, and wisdom of God: yet this light is but dimme, and nearer to darkenesse, in comparison of the light of the word of God, whereby he doth not onely give us assurance of his omnipotency, majesty, and providence, but doth also reveale to us his will: For surely the contemplation of the creatures doth not touch men with the sense of sinne, nor doth shew to a man the way of salvation and reconciliation with God: yea, there can be no profitable and saving contemplation of nature, unlesse those things, which in a doubtfull light, and in worne-out letters are hardly read, doe by the word of God, as it were through spectacles, appeare plaine and distinct to us: Then at length doe we contemplate heaven with filiall eyes, as the entry of our fathers house, when God by his word hath dispelled this mist from our mindes, and hath declared sure tokens of his fatherly love.

I I. Furthermore, although the knowledge of the creatures doth not suffice to salvation, yet the Gentiles, who were instructed by no other teacher than nature, are therefore inexcusable, because they doe not use these (although small) helps, to as good purpose as they might: and because they endeavour to choake or deprave those naturall good motions, and sparkes of goodnesse and equitie, which are put into them by nature: Therefore they alone doe profit in pietie, by the teaching of the creatures, and are by the prickles of conscience stirred up to the feare of God, to whom God hath vouchsafed the prerogative of his Word.

I I I. But yet not all they that heare the word of God, doe come to salvation; but those in whom the preaching of the Gospell piercing deeply, and being admitted into them, doth change their hearts, and shed in their mindes a heavenly light; And these saving

ving effects, are not to be ascribed to the eloquence of man, obtained to perswade, but to the secret efficacy of the holy Ghost, which is the true Doctor of our soules, and that finger of God, engraving the law on the stony tables of our hearts. Thence it is, that the Gospell is called in the Scripture a two-edged sword, a hammer breaking the stone, the arme of God, and the power of God to salvation: Without which efficacy of the holy Ghost, preaching is but a dead letter, and a vaine sound striking mens eares; effectually only to this, that the condemnation of the stubborne and rebellious hearer, should be the greater.

Hence ariseth a double calling, one outward, which is wrought by the outward publishing of the Gospell; the other inward, which is wrought by the powerfull drawing and change of the heart by the Holy-Ghost, by whom the word is made effectually. This inward change doth consist of two parts, *viz.* The enlightning of the minde, and the change of the will, which change of the will, though it be latter in time, yet it is worthier in dignitie: In so much that the enlightning of the minde, without the renewing of the heart, doth turne to our greater condemnation. This inward change is in the Scripture called conversion, regeneration, the new birth, creation, and resurrection.

IV. Here we have somewhat to doe with the *Arminians*, and there is no small controversie betweene us: For they say, that the word of God, whensoever, and amongst whomsoever it is preached, is never destitute of its quickning power, neither is any one outwardly called, but he is also inwardly drawne: And therefore they refuse the distinction of vocation or calling, into outward and inward. These are the words of *Arminius* against *Perkins*, Page 57. *The word is unprofitable without the Holy-Ghost, wherefore it hath the cooperation of the Holy-Ghost*
alwayes

alwayes joyned to it: And this he saith being unminde-
full of that which he had said a little before, where
speaking of the Word, and of the cooperation of the
holy Spirit, he saith; *these two are almost alwayes joy-
ned together*, therefore not alwayes: Neither is Ar-
noldus unwilling that *Arminius* should doubt in that
thing; for, pag. 432. he speaketh thus; *It may be doub-
ted whether Arminius thought that the inward succour
of the spirit was alwayes, and in all men, joyned with the
outward preaching*. But that which the Master speaks
fearefully and doubtingly, is openly and without any
circumstance affirmed by his schollers. For *Arnoldus*,
Chap. 4. would draw *Arminius* into this opinion, *that
the outward calling doth happen to none, without the
inward*: and pag. 433. The opinion of *Arminius* is, *that
the efficacy of the holy Ghost is present with all them, who
at the first are called*. The *Arminians* in their Epistle
against the *Walachians*, pag. 49. doe labour much to
teach, that in those who are not converted, the word is
not destitute of the quickning spirit. *Arnoldus*, pag. 464.
teacheth, that this quickning force is joyned, not one-
ly to the preaching of the Gospell, but also to the
preaching of the Law, and that this change is made by
the spirit, by the word of the Law, preparatorily, and
by way of preparation; by the word of the Gospell, con-
summatorily, in respect of the finishing of it; and that so,
as man cannot but receive that sense, and be affected
with it, and in this action of the spirit he carrieth him-
selfe altogether passively. By which feeling, he saith, the
spirit doth allure the assent, the libertie of the will yet
remaining safe and whole. This holy Spirit working
in mens hearts, by the knowledge of the law, *Arnoldus*
doth put, even in Infidels and those that be not rege-
nerate; which although it is not the spirit of regene-
ration, yet it doth dispose to regeneration.

V. This doctrine is repugnant, not onely to the
holy Scripture, but also to experience and common
sense:

sense: For we see many hearers of the Word, that are no more affected with the preaching of it, than if lessons should be sung to them that are deafe; those whose mindes doe wander other-where, and doe never returne; besotted with such a stupiditie, that they have no relish of the Gospell, no feeling of it, nor assent unto it, although to other things they are not slow: Also there are very many, who when they heare the Gospell, receive it with gibing and laughter, as an absurd thing, as the *Athenians*, *Act. 13. 32.* For Christ preached, *is an offence to the Iewes, and foolishnesse to the Greekes*, because they are offended, and these mocke at it. I have seene those, who being asked what they brought from the Sermon, and what they remembred, have seriously answered, they could not discerne whether the Preacher spake French or Latine.

VI. In such men, yea, and in Infidels, instructed in the Law alone, the *Arminians* say, that the spirit of God doth worke, and doth necessarily, and (as they speake) unresistably, give the sense and feeling of the true doctrine, although he doth not give the assent and agreeing to it, but by the helpe of free-will. Much more therefore among the *Arminian* multitude, there will be none, who is not drawne with the holy Ghost, and who doth not feeble in him the quickning spirit: This flying in the ayre, doth not much differ from the fanaticall enthusiasme and inspiration of the Anabaptists, but that the Anabaptists will have this sense and feeling peculiar to themselves; but these innovators will have it to be common, both to the faithfull and to Infidels, yea to all, to whom either the Gospell is preached, or the Law without the Gospell.

VII. It is to no purpose, to reckon up places of Scripture, to overthrow this opinion: For hitherto belong all those places which wee have brought,

Chapter.

Chapter 34. to prove that an unregenerate man, and an infidell, is unable and unfit to every worke that is good and profitable to salvation : All which were false, if the quickning power of the holy Spirit, did dwell in infidels, and unregenerate persons, and if all men were drawne inwardly, and by an internall calling.

VIII. To this purpose are those places which teach us, that they alone come to Christ whom the father draweth, *Iohn* 6. 44. But according to *Arminius* all men are drawne, and are inwardly affected, by the holy Ghost : *As the winde bloweth where it listeth, so also the spirit, Iohn* 3. 8. Therefore he doth not breath every where. In the multitude of people God opened the heart of *Lydia* before the rest: When the Apostles were astonished, the theefe beleaved among the cryes of the raging people, and so many impediments of beleiving : One little call of Christ moved *Matthew*, that leaving the receipt of Custome he followed Christ ; when the men of Capernaum, among so many miracles and good lessons, were hardened at the preaching of the Gospell : Whence it appeareth, that some men are drawne by the efficacy and power of the spirit, and some men are left in their naturall wickednesse. Whence is this difference ? If dignitie be respected, who among the unregenerate is not unworthy of the grace of God, seeing all men are of a stony heart, and are dead in sinne ? But if the precedent disposition be respected, why are the men of Capernaum rather called by the Gospell, than the men of Tyre, seeing that Christ doth witnesse that the men of Capernaum were worse affected, and lesse inclined to repentance.

IX. *Arnoldus*, Page 445. doth contend, that the heart of *Lydia* was therefore opened, because she was well affected and disposed, and that God therefore opened her heart, because shee opened it her selfe :

For

For in that place shee is called, *οὐκ ὀνομαζομένη τὸν Θεόν*, one that was addicted to the worship of God, before she beleev'd *Paul*. I might say that there are many who worship God with a wicked and unlawfull worship: But I am more prone to this opinion, that I should beleev'e that *Lydia*, a Jewish woman, was indued with the spirit of regeneration, and had received true pietie, and beleev'd in the Messiah promised, although she did not yet know that *Jesus the Sonne of Mary* was the Christ, because he was not preached to her. Such an one was the Eunuch of *Candaces*, and *Cornelius*, who, *Act. 10.* is called a devout man, whose prayers, and almes, and pietie, was praised, before he had heard any thing of Christ: These were some of those men, who as *Saint Luke* saith, Chapter 2. 25. *Did expect the consolation of Israel.* I thinke it were wickednesse to account these among infidels, and among the rest of the Jewes, who did blaspheme Christ, and despise him preaching. Seeing therefore that *Lydia* was such an one, God opened her heart, that she might attend to the words of *Saint Paul*, and might learne from him, that Christ, whom shee did expect, was already come, and that those things were fulfilled, which were fore-told of him by the Prophets.

X. Against these things, the *Arminians* bring some arguments, but so light, that they are dispersed onely with a breath. *Arminius* against *Perkins*, Page 57. doth say, that *Stephen*, *Act. 7. 51.* doth upbraide and reproach the Jewes, that they did alwaies resist the Holy-Ghost. Hence the acute man doth gather that these rebellious Jewes, were inwardly affected with the Holy-Ghost. But the following words doe declare what it is to resist the Holy-Ghost; for *Stephen* addeth, *which of the Prophets have not your fathers persecuted? to wit,* to persecute the Prophets, speaking by the inspiration of the Holy-Ghost, and to resist

resist the Spirit speaking by their mouth^e, this was to resist the Holy-Ghost.

XI. I confesse that there are some men, who doe resist the Spirit of grace, of whom the Apostle speaketh, *Hebrewes* 10. 29. and who doe strive against the inward suggestion of the Holy-Ghost. But there the Apostle speaketh of some few, who having embraced the Gospell with joy, and having received some tast of the word of God, doe a while after, with an obstinate minde, and on set purpose turne their backe to God, and doe cast out his grace, with indignation, and doe sinne wilfully, after they have received the knowledge of the truth, as it is said, *verse* 26. who, that they are the same with them who sinne against the Holy-Ghost, doth hence appeare, in that the Apostle in the same place doth say, that their *salvation was past hope*, and doth say, that *there remaineth no sacrifice for their sinnes*, and that there doth rest no hope of reconciliation for them. But this doth agree but to some few, and not to all; to whom either the Law alone, or the Gospell with the Law, hath beene made knowne: All which these Sectaries teach, are moved inwardly by the Holy-Ghost, and have a feeling of the true doctrine imprinted in them. Neither doe I thinke that the gifts of the Spirit, which such men as these have received, are the gifts of regeneration, or the Spirit of adoption, or the true, proper, and justifying faith, but onely some assayes of the Spirit moving the heart, at whose suggestion the will (being warmed with some slight heat, rather than enflamed) doth cleave to the Gospell, untill the benumbed appetites, perceiving warre to be intended against them, have raised themselves with greater force, and having shaken out of the heart that *superficiall* pietie, have turned it into hatred, and by the very incitations of pietie, their hidden poyson hath more vehemently burst forth.

XII. *Arminius*

XII. *Arminius* in the same place doth hold up, and as it were underprop their tottering cause with that place of the Prophet *Esay*, Chapter 55. 11. where he hath these words: *So shall my word be that goeth forth out of my mouth, it shall not returne unto me void, but shall accomplish that which I please, & it shall prosper in the thing whereto I send it.* Surely this is to hit the nayle on the head: The meaning of *Esay* is plaine, for he saith, that the promises and threats propounded in the word of God, shall be executed, and that nothing was said in vaine, and which should not be fulfilled. Here is no mention of the quickning efficacy of the spirit affecting mens hearts; nor if there were, could it thence be proved, that the spirit of God did worke in all, but in them alone whom he decreed to save.

XIII. *Arnoldus*, Page 443. doth powre out a shoure of places of Scripture, and yet he doth not prove by them that which he doth intend. That place, *Matth. 23. 37.* doth not prove it; *How oft would I have gathered thy children? &c.* For we have shewed in the fift Chapter, that these children were gathered together: Also if they were not gathered together, it would not follow that they were called any otherwise than by an outward calling.

XIV. That place, *Esay 65. 2.* doth not prove it: *I have spread out my hands all the day to a rebellious people:* Nor that, *Prov. 1. 24. I have called and yee refused.* For there it is spoken of the outward calling, and not of the efficacy of the spirit working in mens hearts.

XV. Nor that place, *Psal. 81. 14 O that my people had hearkened, that Israell had walked in my wayes; I would soone have subdued their enemies:* For these words meane nothing else, than what they plainly sound forth, to wit, that God would have laid flat the enemies of Israell, if Israell had obeyed God:

God : Here is no mention at all of the inward efficacy of the spirit.

XVI. Nor that of *Ezechiel*, Chapter 18. v. 31. *Make ye a new heart, and a new spirit* : For it is not proved by this place, that man doth make himselfe a new heart ; seeing God in the 16. Chapter of the same Prophecy saith, *I will give you a new heart, and a new spirit* : Much lesse is it hence proved that the Holy-Ghost doth worke in all men.

XVII. Nor that of Saint *Iohn*, Chapter 5. 34. *I seeke not the testimony of men, but these things I say that ye might be saved.* And verse 40. *Ye will not come to mee that ye might have life.* By which words, how it can be proved that the quickning power of the Holy-Ghost doth worke in all men, I confesse (and it is my dulnesse) I cannot conceive.

XVIII. It is not proved by those words of Saint *Paul*, 1 *Tim.* 2. 4. *God would have all men be saved* : Of which words wee have at large proved, Chapter 29. that this is the sense ; God doth invite to Salvation, men of any sort. and of every condition.

XIX. Nor by that place of *Peter*, *Ephes.* 2. Chap. 3. v. 9. *God is not willing that any should perish, but that all should come to repentance* : For it cannot be drawne out of this place, that the Holy-Ghost doth inwardly worke in all men, even in those to whom the Gospell is not preached ; but onely that God is not the cause of the overthrow of any one, and that he doth not rejoyce in the destruction of man, as hee is man : For otherwise, as the same man is a sinner, God doth love the execution of his justice.

XX. Nor is it proved by that place of *Ezechiel*, Chapter 12. 2. *Sonne of man thou dwellest in the midst of a rebellious house, which have eyes to see and see not, they have eares to heare and heare not* : For there by eyes and eares, is not to be understood sufficient grace to Salvation, either mediately, or immediately,

nor the operation of the Holy-Ghost working in the Reprobates, but a knowledge in the heart, by which euen against their wils they did acknowledge that those things were right which were taught them by the Prophets; for they were admonished by so cleere instructions, and stirred up with so severe threatens, that they could not pretend ignorance. This knowledge was given them, nor by supernaturall grace working inwardly, nor by sufficient grace common to all men, by which they might have beleaved and beene converted, if they would; but by the instructions and documents of the Prophets, and by the law of God, knowne and perceived in their minde, against which they did willingly harden their heart.

XXI. To the Scripture thus corrupted and depraved, he doth joyn reasons that are not better: *God (saith he) should delude and mock men, if hee should offer them Salvation, and should say that hee desired their Salvation, and yet doth not call them to that end that they should be saved.* I answer, the end propounded to God, in calling by the Law, or by the Gospell, those whom he knoweth will not follow, is not that those whom hee calleth should not be saved: But Gods end is to require of man, that which he oweth, *to wit,* to obey God commanding obedience, and to beleve him promising. Nor is it any doubt but that God doth seriously call men: For in calling men, he doth seriously declare what is acceptable to him, what man doth owe, & what he will give to them that beleve and obey. But wee doe not say with *Aræoldus*, that God is bound to restore to man those powers which he lost, and to cure that disability of man which man brought vpon himselfe. Furthermore it is wicked audacity to goe about to prescribe meanes to God, which unlesse he follow, he hath no way to escape the crime of injustice, as if he should be compelled

compelled to plead his cause before the tribunall of man.

X XII. *Arnoldus* proceedeth. The same thing (saith he) God doth teach, when he doth expressely declare, that he will not be loaden with this unjust suspicion, that hee should require any thing of us, to the performance whereof he would not give us sufficient power. I omit that rude kind of speaking, and which is not agreeing to God, when he saith, that God will not be loaden with that unjust suspicion; as if God feared the unjust suspicions of men. To the thing it selfe therefore I say, that this Doctrine is most wicked, and is scarce any that is worse: For seeing God doth require from unregenerate men and Infidels, their naturall debt, that is, the perfect fulfilling of the Law; it followeth by this speech of *Arnoldus*, that the unregenerate, and infidels themselves have power, by which, without the knowledge of Christ, and without the faith, they may perfectly fulfill the Law, and be without sinne. The *Arminians* themselves, doe say that God doth unresistably harden some men; who although they cannot but sinne, yet from them, being hardned, God doth not lesse require perfect obedience, than before their hardning: For the creature is by no meanes, no nor by the eternall punishments, exempted from his subjection to his Creator. Nor is it to be doubted, but that the Devils themselves, who are in eternall torments, are bound to beleeve God; for they are therefore punished, because they doe not love him. Also, if any one be punished for disobedience past, he is not therefore freed from the obedience that is due for the time to come.

But this perverse Doctrine, which doth gather by the commandements of God, what are the powers of men; and doth thinke that there is nothing commanded by God, to the fulfilling whereof powers are not supplied

supplied to man, is at large confuted in the 35. Chapter.

CHAP. XXXVII.

Of the distinction of Grace, into sufficient, and effectuall Grace.

I. **T**He distinction of Grace into sufficient and into effectuall Grace, is an old and worne distinction in the Schooles : But effectuall Grace is taken two wayes. For it doth either signifie, that Grace which is apt and fit to effect and worke ; as when we call that medicine effectuall, and that remedy forcible, which although it be not taken by the sick man, yet is apt and fit to heale : Or we call that Grace effectuall, which doth effect and worke in act ; in which sense, effectuall is used for efficient, and the efficacy is used for the effect, or for the efficiency. The Philosophers say, that there is a double efficient cause, one in power, as the Architect and the Physician ; another in act, as hee that buildeth, and hee that cureth : Hence proceedeth that double acceptation of the word, *efficacy*.

II. The Papists thinke, that there is sufficient aide to conversion given to all men : with which aide, they may so cooperate with the helpe of their free-will, that they may be converted, although there come no other effectuall aide : And by effectuall Grace, they understand that Grace which is efficient, and doth bring forth its effect.

III. The *Arminians*, who in the question of Grace and free-will, doe so disse and trimme up Popery, as the the Papists doe Pelagianisme, doe often use that distinction of sufficient and effectuall Grace ; but with such a floating speech, and affected ambiguity, that it is hard to know what is effectuall Grace with them,

them. *Arminius* against *Perkins*, pag. 245. doth say, that that is effectuell Grace, which doth in very deed worke the effect; and he doth bring these examples: God was able to make many worlds, but hee did it not effectually; Christ was able to save all men, but he did it not effectually: Which speech is certainly absurd, and deserveth to be laughed at; for he speaketh, as if God did something not effectually. or as if hee had created many worlds ineffectually: For instead of *to doe effectually*, hee ought to have simply said, *to doe, or to make*.

IV. But *Arnoldus* being as *Diomedes*, *melior patre*, better than his Father, doth forsake *Arminius*: For he, pag. 397. hath these words; *That thing is said to be effectuell, not which doth effect anything, but which is so powerfull to doe something, as is an effectuell remedy, and forcible meanes*, Thus the Patrons of error, are fallen out betweene themselves. But here I am bound to patronize and maintaine *Arminius* against his Scholler: For if effectuell Grace be taken for that which doth effect and worke in act, then this distinction of Grace into sufficient and effectuell may be admitted; because there are many things of sufficient power to worke, which yet doe not worke in act; as the absent Physitian, and the sleeping Philosopher: But it cannot be said, that one Grace is sufficient to worke, and another is fit and apt to worke, for these two are both one; neither can anything be spoken more absurdly, than that there is some Grace sufficient, which is not fit to worke: That cannot be an efficient cause, which is not of sufficient power.

V. Therefore according to *Arminius*, the meanes to faith and Salvation are administred to all sufficiently, but not effectually and efficiently. But according to *Arnoldus*, God doth administer these meanes to all men, both sufficiently and effectually; for he
had

had rather take efficacy for aptitude and fitnessse to worke, than for efficiency and the working it selfe; that he might say, that the efficacy of Grace doth not depend on free-will: For if he had taken efficacy for efficiency, then he must have said, that the efficacy of Grace doth depend on free-will: For the Schoole and followers of *Arminius*, doe hold this by the teeth, and doe cry out with one mouth, that the effect or efficiency of Grace, doth depend on free-will. God indeed doth give Grace and sufficient power to conversion, but that man is converted, or not converted in act, is in the power of freewill. *Arnoldus* doth teach this at large, 447. *Wee determine* (saith he) *that the use of Grace is subject to mans will, so that man may use it, or not use it, according to his naturall liberty*: And a little after, speaking of a man furnished with the power of Grace, hee saith, that *the effect of the mercy of God, is in the power of man*. And pag. 448. he reacheth, that if efficacy be taken for efficiency, man maketh Grace ineffectuall: For *Arnoldus* was ashamed to adde the other member, and to say that man made Grace effectuall or ineffectuall; and yet there are other places brought by us out of their writings, which are equipollent and of like force with this speech: as also that which he saith, pag. 449. *Man, if he be not wanting to himselfe, may convert himselfe*. The Reader therefore shall marke how pestilent this Doctrine is (which the *Arminians*, restrained as it were with shame, doe scarce at any time utter without ambiguities;) *That the Grace of God is effectuall* (that is) *efficient and working,* *it is to be attributed to free-will, and the efficiency of the Grace of God is subjected to the will of man*. By which speech they meane this; that God doth save man, if man himselfe will, for this it is to depend on mans will.

VI. The Orthodox Churches doe much differ from this Doctrine: For how can wee be converted by the

the Grace of God, if wee will, seeing that this very thing that wee are willing, is the Grace of God, yea, it is conversion it selfe? For he that doth seriously desire to be converted to God, is already in some part converted. But of these things wee have already spoken much, and more shall be spoken, when wee treat of the manner by which the Grace of God doth certainly worke conversion in us, which manner, the *Arminians* call (by an odious and rude word) irresistibilitie.

VII. But in the terme of sufficient Grace, they doe not onely differ one from another, but every one of them differeth from himselfe: For they will have sufficient Grace to beleeeve, and power of beleeeving to be given to all particular men: And yet the same men say, that no man can beleeeve in act, and use well this universall grace, without speciall Grace. O your faithfull stability! Can that be called sufficient Grace, which doth never bring forth that effect for which it is given, unlesse some other speciall Grace come to it? Is that a sufficient cause, which doth never worke alone? Or is any thing lesse agreeable to reason, than with *Arminius*, to make one kinde of Grace, which is sufficient, by which the sinner may be converted, but is not converted; and another which is effectually, by which the sinner is converted? Is it not of the same power and faculty to be able to doe, and to doe? to be able to see, and to see? Surely, a giddinesse hath seized on these men, while they study for subtiltie.

VIII. I am deceived, if *Vorstius* did not discern this; and therefore in the twentie and twentie one sections, *Collat. cum Piseat.* he doth make two kinds of Grace, one sufficient and altogether necessary, which God doth give to all them that are called: the other extraordinary, superabounding, and singular, by which men are indeed converted; and hee doth re-

jest them that say none at all are converted by that former Grace: For (he saith) that God hath not promised to convert all that are converted, with this more than sufficient helpe, and superabounding efficacy of Grace.

I X. But we taking the tearme of effectuall Grace, for that Grace which is apt and fit to worke that for which it is given and appointed, doe acknowledge no sufficient Grace which is not effectuall, *that is*, apt to worke that for which it is given and appointed, whether it doth effect and worke alone, or with others; which I do purposely adde, because oftentimes to one effect and perfect action, many causes doe concur; as to Learning, Nature, Art, and exercise doe concur; to the fertility and fruitfulness of the field, the goodness of the soile, the Sunne, raine, and convenient manuring doe concur.

X. And seeing that in the concurrence of causes, to the producing of one effect, there are certaine causes, that doe not onely worke with others, but which doe also worke by others, and doe give efficacy and power to the adjoyning causes: So in the conversion of man, the Holy-Ghost, and the preaching of the word, doe concur, but the spirit doth give efficacy to the word: For in vaine are the eares beaten on, unless God open the heart, and with the Word, doth inspire his secret power.

XI. And wee acknowledge that there is no Grace absolutely sufficient, either to conversion, or to faith, or to Salvation, without the spirit of regeneration, and knowledge of Christ. And wee condemn the schoole of *Arminius*, teaching that all men, even the heathens, to whom the name of Christ hath not come, are indued with sufficient and saving Grace, to come to faith, and by it to Salvation.

XII. Yet the outward meanes to Salvation, that are largely administred without the inward efficacy

of the holy Spirit, may in some measure be called sufficient Grace, not onely because they suffice to make them inexcusable, but also because these meanes ought to suffice to come to Salvation, if man were such as he ought to be. For if any thing is wanting to that grace, the defect is bred on his part who is called, not on his part who calleth, who, by the rule of justice, is not bound to supply inward dispositions, because man is bound to give them of his owne, and to bring them of himselfe : Nor is God bound to restore them to man, after man hath lost them by his owne fault : Therefore God doth justly say, *Esay 5. what ought I to have done more to my vineyard, that I have not done to it?* For, speaking after the manner of men, God is said that he ought to doe that which his justice doth require, and which if he should not doe, there would seeme to be cause of expostulating : But that God doth there speake of the outward meanes, doth hence appeare, because he compareth the benefits bestowed upon Israel, to a planting in a fruitful place, to a digging, to fencing with a hedg, to gathering out stones, and to the building of a Tower : But there is no mention of the secret vegetation and growth of it, of the favourable fitnessse of the ayre, of the seasonable raine, which are things rather of an inward and secret power. Furthermore to that question whereby it is demanded, whether God doth give to severall men sufficient Grace, this place of the fifth of *Esay* is not properly brought ; where it is not spoken of that sufficient Grace which God doth offer or give to severall men, but of that which he giveth to a whole nation : For the gift of the spirit and the power of beleeving, which *Arminius* will have to be given to severall men, is a gift which is given to particular men severally, and not to a whole nation taken together. But concerning this sufficient Grace, a particular Treatise is to be made.

CHAP. XXXVIII.

The opinion of the Arminians concerning universall Grace, which is also called sufficient Grace.

I. **I**N that Series, and ranke of the foure decrees, in which the *Arminians* doe comprehend their whole doctrine of Predestination, the third decree was this, whereby they say, that God decreed to administer and supply the meanes necessary to faith and repentance, sufficiently on all and severall men. *Arnoldus* will have these meanes to be effectually administered to all, because by efficacy hee understandeth aptitude and fittesse to effect and worke.

II. Not that these Sectaries will have the meanes to faith and Salvation to be equally administered to all : For they will have them to be supplied to some more sparingly, to some more liberally, yet to all, in that measure that may suffice to beleeve, if they will, and by which all men are disposed to vivification, so that it is not hindred by God, but that all men may have faith, and by beleeving be saved.

III. And they thinke that God doth irresistably give to all men the power of beleeving : But not the act of beleeving it selfe, whereunto although God doth give sufficient Grace to all men, yet they will have it to be in the power of free-will to use this Grace, or not to use it, to beleeve or not to beleeve : For God doth not supply these sufficient meanes by a precise intention of saving any particular person, but he doth minister to all and particular men, those meanes which suffice to shew that God doth seriously, and from his heart desire the Salvation of all men, and that it is not hindred by him, but that all men should be saved.

I V. They

IV. They say moreover, that there are some men to whom this sufficient Grace is administred more sparingly, to whom, notwithstanding, God is prepared to give more meanes, if they will use those well which they have ; according to that speech, *To him that bath it shall be given.* These are the words of *Arminius* against *Perkins*, Page 259. & 260. The Gentiles while they were made destitute of the knowledge of God, yet God hath not left them without a testimony, but even at that time, he made known to them some truth concerning his power & goodnesse, he also preserved the law engraven in their mindes, which good things if they had rightly used, at least from their conscience, he would have given them greater Grace, according to that saying : *to him that bath shall be given.* Neither do they doubt, to say that the Gentiles, destitute of the knowledge of the Gospell, may as well come to those good things which are offered in the Gospell, as those to whom the Gospell is preached. Heare the words of *Arnoldus*, Pa. 105. 106. which when I read I trembled at : *Although* (saith he) *many nations are destitute of the ordinary preaching of the Gospell, yet they are not precisely excluded from the grace of the Gospell, but alwaies the good things which are offered in the Gospell, doe remaine equally propounded to them as to the rest, who do enjoy the privilege of the preaching of it, so that they performe the conditions of the covenant.* Oh the faith of God and men ! Hath Satan so much liberty, that in this light of the Gospel he should stirre up men, who should openly teach & write, and that under a pretence of piety, that an entrance into heaven doth lie open, and that Salvation is propounded as well to heathens and infidels, to whom not so much as the name of Christ is knowne, as to those to whom Christ is preached ? But of these things hereafter. But by the way it is to be observed, how this man doth confute those things which himselfe hath laid downe, and by the

adding of an absurd, and impossible clause, doth destroy those things which he had builded up: For he saith that Salvation, is no lesse propounded to heathen men, than to Christians, so that they fulfill the conditions of the Covenant: These conditions are, Faith, and Repentance; but how should he beleve in Christ, who is ignorant of Christ? how should hee repent to whom God hath not given the spirit of regeneration? Thus is the Reader openly deluded.

V. Nay what shall wee say to this, that they doe not onely affirme, that God doth give sufficient Grace and power of believing to all men, but that also they contend, that God is bound and tied to give this Grace, and they make lawes to God himselfe. That there is danger lest an action of injustice should be entered against God, or that he had no reason of his justice, unlesse some one of the *Arminian* sect, had helped him with profitable counsell. *Arnoldus*, page 262. hath these words: God when hee doth propound the new covenant of Grace, and doth promise remission of the fault committed, under the condition of new obedience, hee is most of all bound to give power, whereby man may fulfill that condition: For otherwise it cannot be judged that God doth seriously offer this Grace. Boldly, and imperiously spoken. The cause of this assertion hee doth render, page 443. God (saith he) doth shew that he will not be loaden with this unjust suspicion, that hee should require any thing from us, to the performing whereof hee will not give us sufficient power. And this hee saith is shewed by God, when he teacheth that he doth not gather where he hath not scattered.

VI. Nor is the audacity of *Vorstius* lesse, *Collat. cum piscat. Sect. 8.* God (saith hee) by the law of his nature, that is, of his naturall justice, goodnesse, and providence, is alwaies bound, at the least to wil those good things to men, without which they cannot either be men,

or simply attain to that end which is propounded to them by God. Behold men that are ready to give sentence upon God himselfe, if he shall doe any thing that is not equall, or is against that rule of justice laid downe by them. It cannot be said how much these things doe differ from Christian modesty : Surely if those things were true which they affirme, it were the part of pious and prudent men to keepe in these things, lest they should seeme to goe about, eyther to prescribe something to God in the worke of salvation, or to put God in mind of his dutie.

VII. This doctrine doth rest on two false principles. First; that God doth require nothing of man, which cannot be performed by man. Secondly; that the condition of the new covenant, *that is*, Faith, is not commanded by the law, nor is a naturall debt, and that the power of beleeving is not lost by the fall of *Adam*: The former of which principles is drawne out of the dregges of *Pelagianisme*, and is refuted by us, in the 44. and 35. Chapter: The latter we have overthrowne in the whole eleaventh Chapter. The law is the naturall debt of man: This law commanding that God be loved and worshipped, doth command also that he be beleeved, speaking and promising: Therefore when man by the sinne of *Adam*, lost the power of obeying God, and of loving him, he lost also the powers of beleeving his promises. When God doth require this faith of man, he doth require nothing but what man doth owe, and he is not bound to restore to man those powers of beleeving, which he lost: Neither can he be accused of injustice, if he doe not restore them; nor in this thing is he subject to the lawes of the *Arminians*, or doth feare their adverse and contrary judgements.

VIII. But when they come to explaine the nature of this universall grace, they doe very little differ from the *Pelagians*: For *Pelagius*, lest he should seeme

to be an enemy to grace, doth ascribe to it every good worke that is done by man : But by grace he did understand nature it selfe, because it had beene made and created by God : But according to *Arminius*, nature is one thing, universall Grace is another : Nevertheless, he will have sufficient Grace to be given to all and particular men, and that nature is in no man to whom God doth not give sufficient grace to obtaine faith, and by faith salvation; whence it cometh to passe, that according to *Arminius*, sufficient grace doth extend it selfe as farre as nature. *Pelagius* doth confound nature with grace; but *Arminius* doth joyne nature and grace together, so that nature is in none, to whom grace is not given; which graee how little it doth differ from nature, doth hence appeare, in that the *Arminians* will have the right use of this grace to be nothing else than the right use of that naturall light and knowledge, which is engrafted in every one, by the contemplation of the creatures, and by the law of nature; so that the use and office of grace and nature is altogether the same; when rather the Scripture teacheth that the right use of grace, consisteth in the change of nature. If these things are true, all the arguments both of us and of the ancients doe fall to the ground, by which they doe prove that the grace of God is a thing diverse from nature, and that because nature is given to all, and the grace of God is the privilege but of some: For *Arminius* will have sufficient grace to faith, and by faith to salvation, to be common to all men.

IX. *Arnoldus*, pag. 418. doth call that sufficient grace which is given to all men, supernaturall grace, lest he should seeme to confound it with nature; but a little after he addeth; It is demanded, whether that grace be not present to all men, by which they may rightly use that light of nature, not yet restored to the integrity thereof, as reliques and remainds of that light, that is,

may worship God according to the measure of those remainds. Doe you heare that all men have that grace whereby they may rightly use nature, and worship God; and that that grace is present with all men, and therefore also to Infidels, and to the unregenerate, and to them that know not Christ: and that the power of that grace which is common to all men, is placed in the right use of nature? The same man, pag. 405. doth say, *It is the propertie of generall grace, that men should be able rightly to use those gifts: And he speaketh of the gifts of nature.*

X. The same man, page 112. speaking of universall grace, doth say, that there is a certaine calling which is common, and that there are common documents and instructions of nature, by which God doth call all men whatsoever, to some measure of the knowledge of himselfe, and doth leave them gifts according to the measure of the calling.

XI. Yet he denieth, that of this common grace, which is given to all, by which all men may rightly use the gifts of nature, that it will follow hereof, that grace and nature are of an equall extent: For (saith he) *although it be in the power of generall grace, that all men may rightly use those gifts, yet it is from speciall grace that they may rightly use them in act: For that power is not brought into act, but by the helpe of another subsequent and following grace, which is speciall, because it doth not happen to all.* This learned man, surely hath assigned and set downe, a fond and unfit cause why this common and sufficient grace is not equally extended as farre as nature, to wit, because this common grace hath need of the helpe of speciall grace. Which is as much as if I should say, that the seeing facultie in man doth not extend as farre as mans nature, because it hath need of the light of the Sunne, that it may see in act, as if that which doth want the helpe of some thing, may not extend it selfe as farre as nature.

There is scarce any naturall faculty, which can worke without the helpe of some other facultie, or of some inward or outward aide; and so there will be nothing at all naturall in man. I omit that *Arnoldus* doth strike himselfe with his owne sting; for while he saith, that sufficient grace doth not worke without the helpe of some other speciall grace, he doth plainly deny it to be sufficient.

CHAP. XXXIX.

Univerfall sufficient Grace is confuted by sundry places of Scripture.

I. **T**HIS doctrine which doth place in an infidell and unregenerate man grace, which either mediately or immediatly may suffice to the obtaining of faith or salvation, without any knowledge of the Gospell and faith in Christ, doth pull up Christian Religion by the rootes, and is contrary to Scripture and experience.

II. First of all, it must needs be that all doctrine in matter of our salvation, which doth not rest it selfe on the testimony of the scripture, must fall to the ground: But the Scripture doth no where say, that God is bound to give increases of grace to them who have rightly used naturall light and understanding. It doth no where say that a man without faith can rightly worship God. It doth no where say that God is bound to give to all men, mediately or immediatly, power to beleeve and fulfill those things which are commanded in the Gospell: It doth no where say that supernaturall grace is given to all men, by which they may rightly use naturall light: It doth no where say, that the Gentiles who are ignorant of Christ, are led by the holy Ghost. These are the forgeries of idle men, whom an evill itching of wit, and a bad custome of disputing hath ceased on.

III. This.

III. This doctrine is confuted by all those places of Scripture, by which we have proved that an unregenerate man doth want free-will in those things which belong to salvation: For thereby it is proved, that an unregenerate man hath not power of beleeving, and cannot worship God with that worship which is pleasing to him, nor dispose himselfe to regeneration.

IV. Adde to these the testimony of the Apostle, *Ephes. 2. 12.* where speaking of the Gentiles, before the word of God had becne made knowne to them, he saith, *that they were without Christ, having no hope, and without God in the world.* You see that they who are without Christ, have not God; and how can they be said to be without God, whom these Sectaries say, have sufficient grace by the helpe whereof they may beleeve, and worship God, and use rightly the light of nature? Surely these things cannot stand together.

V. The same Apostle, *Rom. 10. 14.* saith, *How shall they beleeve in him, of whom they have not heard?* By these words, he doth plainly enough teach, that the Gentiles, to whom Christ was not knowne, could not beleeve: But *Arminius* will have the power of beleeving to be given mediately or immediately to every man.

VI. The Apostle proceedeth: *How shall they beleeve in him, of whom they have not heard; and how shall they heare without a preacher: and how shall they preach, except they be sent:* Let these words be weighed and considered of. Saint *Paul* is of opinion, that Christ cannot be beleeved in, unlesse the Gospell be heard; and that the Gospell cannot be heard, unlesse preachers be sent: This being laid downe, I say, that God doth doe nothing in vaine; but he should in vaine give power of beleeving the Gospell to all, unlesse he should send those who should preach the Gospell:

now to the greater part of men, he doth not send the preachers of the Gospell; therefore he doth not give to them all, the power of beleeving, nor sufficient grace to beleeve.

VII. The same Apostle, *2 Tim. 1.* saith, that God hath called us with a holy calling, not according to our works, but according to his owne purpose and grace. The *Arminians* therefore doe falsely thinke, that God doth give supernaturall light, and the knowledge of his Gospell, to them who by free-will have rightly used sufficient grace, and the light of nature: For if this were true, our calling should be altogether for works, and according to works: For the good using of sufficient grace, and of that light which is naturally engrafted in man, is a good worke; for the beholding of which, the *Arminians* will have God to call man by the Gospell, and to enlighten him with greater understanding. The *Arminian* conferrers at the *Hage*, pag. 86. doe say, That God doth send his word, whether it seemeth good to him, not according to any decree, but for other causes, lying hid in man. These men will have the cause why God should send his Word to some rather than to others, to be in man himselfe, and not in the good pleasure of God: Which speech doth plainly make man to be called, in respect of works, and according as man is affected, and fitted to obey him calling; when yet it is manifest by experience, that the most unworthy, and worst affected men, are often called by the word of the Gospell, as the *Romanes*, the *Corinthians*, &c. And where sinne abounded, there grace abounded, *Rom. 5.* That it might not be of him that willeth, nor of him that runneth, but of God that sheweth mercy, *Rom. 9.*

VIII. Christ saith, *Iohn 15. 5.* without me you can doe nothing. That which is said to the Apostles, is said to all; for as many of us as are without Christ, can doe nothing. These *Sectaries* doe offend against this

saying of Christ, when they teach that they who have not knowne Christ, and who doe want faith, may beleeve, and worship God with a worship pleasing to him, and may doe the will of the Father.

I X. Whom God hateth from the wombe, to them he doth not give sufficient and saving grace; for this were to love them: But God hated *Esau* from the wombe, *Rom. 9. 13*: therefore he did not give him sufficient and saving grace. For although *Malachy* speaketh these things of a temporall rejection, yet it sufficeth to the present matter, that this rejection (as *Arminius* confesseth) is laid downe by *Saint Paul*, as a type of the spirituall rejection. So that there are some whom God hath rejected with a spirituall rejection, before they have done either good or evill; therefore he doth not give them sufficient meanes to faith, or to salvation: for this cannot be made to agree with hatred.

X. Were those Israelites furnished by God with sufficient grace, to whom God himselfe, *Deut. 29. 3.* doth say, that among so many miracles he did not give an heart to understand, nor eyes to see? God hath not given you an heart to perceive, and eyes to see, and eares to heare unto this day. This place hath driven *Arnoldus* to his shifts, therefore he seeketh for helpe from his audacity: For those words, *I have not given you a heart to perceive*, he saith, have no other meaning, than *that ye have not an heart*: And these words, *I have not given you*, he doth quite blot out; yet a while after, by the weaknesse of his forehead, as being ashamed of it, leaving this exposition, he doth adde; *Although God hath not given them such eyes & eares, it doth not follow, that God was unwilling to give these things to them; but God was willing to give these things to them, and they were wanting to themselves, by their pride, ignorance, and sluggish dulnesse*: But he doth not cleare himselfe by this; yea, rather he doth more entangle himselfe:

For I demand, whether they had an heart to understand, & eares to heare, before they had shewed themselves refractory and rebellious? If they never had, then we have overcome; for then we have a cleare example of some men to whom a heart and eyes were never given, and therefore not sufficient grace: But if *Arnoldus* saith, that they had these things at the beginning, but they afterward lost them; then he will accuse God himselfe of a lie, who doth directly say, that he never gave them an heart, nor eyes to this day.

XI. Was sufficient grace given to the men of Tire and Sydon, to whom Christ would not have his Gospel preached, although they were not so farre from repentance, as the men of Capernaum, to whom Christ himselfe did preach the Gospel?

XII. In the meane while the reader shall observe the ridiculous wit of this man, flying the encounter. He saith, that God was willing to give to the Israelites a heart to understand, and eyes to see, and that he was prepared to give them, but was hindred by the Israelites that he might not give them: Therefore (if this man be beleaved) they were able to obey God, before he had given them an heart, but to obey, is it selfe to have a heart, therefore they might have had a heart, before they had a heart; which are things which cannot stand together: he doth therefore as much as if he should say; God hath not given them a heart, because they were without a heart: as if the Physitian would not heale the blind man, because the blind man would not see the Physitian comming.

XIII. And if, as the *Arminians* doe thinke, God doth command nothing, to the fulfilling whereof he doth not give sufficient grace; I would have them tell me, whether God commanding *Pharaoh* to send away the people, gave him sufficient grace, by which he might obey the commandement of God: when on
the

the contrary, the Scripture doth witnesse, that God hardned his heart, that he might not send away the people.

XIV. And seeing there are some whom God doth harden, and that (as the *Arminians* say) unresistably; doth God give to those men so hardned, sufficient grace of fulfilling the Law, to the fulfilling whereof every man is bound? doth he give to every man sufficient grace to the perfect fulfilling of the Law? No truly; for why did Christ make himselfe obnoxious and subject to the Law, but that he might fulfill that for us, which could not be fulfilled by us? *Rom. 8. 3.*

XV. Christ, *Mat. 11.* doth thus speake to his Disciples; *It is given to you to know the secrets of the Kingdome of heaven, but it is not given to them:* Doth he not say that the grace of knowing the secrets of the Kingdome of heaven, is not at all given to some? and yet without this grace, all other grace is unprofitable to salvation. Here therefore I demand, whether they, to whom it was not given to know these secrets, could know them? It appeareth by the words of Christ, that they could not; and yet the same men are commanded to learne and know these secrets, and to beleeve them: For here it is spoken of those to whom the Gospell was preached: And if they could not know them, because it was not given to them, it appeareth that sufficient grace to know and learne those things was not granted to them.

XVI. The Apostle, *Acts 14.* saith, *that God in times past, suffered all nations to walke in their owne wayes.* And, *Psal. 147.* it is said, *He shewed his statutes to Israel; He hath not dealt so with any Nation; And therefore they have not knowne his Statutes:* And *Matthew, Chap. 4.* saith, that the Gentiles, to whom the Gospell had not yet shone, *sat in darknesse, and in the shadow of death.* Who dares say, that sufficient grace

to obtaine faith, was given to these men? For example sake, did God in the time of the Machabees, give sufficient grace to the Mores and the Americanes to beleeve in Christ, and to obtaine salvation: By what testimony, or by what reason shall it at length be proved that these Nations were furnished with sufficient grace, and were called with a saving calling? The booke of nature was before their eyes, they had some notions of that which was right and good imprinted on their hearts, but darkened with a great mist: Yet neither by these things, nor by that sufficient grace, destitute of faith, did ever any of them come to faith or salvation: Nor could the *Arminians* yet bring an example of any one, who by these helps have come to faith? Yet *Vorslius* is shameles, for, in the six and twentieth Section. *Col. cum Pis.* he saith, that these people were not simply destitute of necessary helpe, and that God vouchsafed them some crummes of the heavenly bread, which were mediately sufficient. This man of a preposterous wit, doth strew us here the crummes of his small eloquence, and doth cloath his new doctrine with unusuall termes, which because he doth so proffer, that he will have them to be beleeved without prooffe, it is as easily rejected by us, as it is affirmed by him.

VII. That speech of Christ, *Iohn 6. 44.* is of no small moment, nor carelesly to be read: *No man can come to me unlesse the Father, who sent me, draw him.* Whereunto that, *verse 65.* is agreeable; *No man can come to me, except it were given unto him of my Father.* Out of which places we thus reason: Whosoever is not so drawne that he come, is not furnished with sufficient grace to come: But many are not so drawne; Therefore many men are not furnished with sufficient grace to come. The Major is proved by the words of Christ; *No man can come to me, except the Father draw him:* For if thou must be drawne that thou

maist come, it is plaine, that they that are not drawne doe want grace and power whereby they may come; and therefore that they are not furnished with sufficient grace; and that there were many that were not drawne, is proved by the same words of Christ: for he setteth downe the cause, why the men of Capernaum could not come, nor beleeve, *to wit*, because they were not drawne: Therefore *Arminius* against *Perkins*, pag. 219. doth wrongfully demand, as one doubting; *What if all men are drawne?* To devise many kindes of drawing, is nothing to this matter; for it sufficeth to the present question, that it is spoken in this place of such a drawing, without which, no man doth come to Christ. Let these Sectaries faine whatsoever kinde of drawings they will, so long as it is manifest, that by them no man ever came to Christ, and that he that is not drawne by that drawing whereof Christ speaketh here, is not furnished with sufficient grace; which the *Arminians* themselves doe acknowledge, while they confesse that by that sufficient and helpfull grace, no man is converted, unlesse another speciall grace hath come to it: Whence it followeth that that generall grace is not sufficient.

C H A P. XL.

The same sufficient and universall grace is impugned by arguments and reasons.

I. **F**irst of all, this opinion of sufficient grace, doth manifestly delude God, while it doth faine, that God seriously and from his heart doth desire to save all men, and to that end doth give all men sufficient grace by which they may be converted, and beleeve: but he doth so sparingly administer this grace, to the greatest part of mankind, that no man can be named in whole world, who hath beene

beene saved by this sufficient grace, seeing that no man, destitute of faith, and of the knowledge of the Redeemer, hath ever rightly used those naturall gifts, or hath worshipped God with a worship that is pleasing to him: Neither could the *Arminians* yet bring any example; nor if they could bring one or two examples, they could not thereby wipe away that blot which they set upon God. For he thinketh but ill of God, who teacheth that God doth seriously desire all men to be saved, and to that end doth give to all men sufficient grace, whereby they may be converted and beleieve, but he doth so sparingly administer this grace, that of infinite millions, scarce one or two hath, by this sufficient grace, converted himselfe and come to faith.

II. Nay what? That this Doctrine with a rash boldnesse doth set Lawes to God himselfe, and doth prescribe to him the manner and measure whereby he ought to bestow his gifts, and to give the increases of grace? For if any one by the helpe of sufficient grace, hath rightly used the gifts of nature, the *Arminians* say, that God is bound to give to that man greater grace, and because he hath well used the light of nature, he is bound to give him supernaturall light, and the knowledge of the Gospel: But I thinke that the Creator is by no bond tyed to the Creature; yea, if he were bound, yet it were not our part, audaciously to tell him to his face what he ought to doe, nor to admonish him of his durie, as if there were danger that he should not keepe his credit, or should sinne against those Lawes by which he is bound. Also by this meanes the benefits of God are lessened, and made very small: For (if these Sectaries be beleevd) God giving to a man the power of beleieving, doth doe nothing but what he ought to doe, and doth give nothing but what he is bound to give.

III. The same Doctrine determining that sufficient Grace is given to the Gentiles which have not knowne Christ, that according to the measure thereof they may worship God, doth plainly say, that there is a worship which may be acceptable to God without Christ, and without faith, Neither doth *Arnoldus* say this thing obscurely, but Page 409. speaking of the heathens, who followed an austere kinde of life, that they might serve God: *whence will yee prove* (saith he) *that such men doe either perish, or remaine void of Christ?* This man, while he would have us hope well of the Salvation of the heathen, who followed an austere kinde of life, although they were altogether ignorant of Christ, doth in the meane while vilifie and lightly esteeme of Christian faith, as not necessary, and doth secretly insinuate, that one may be saved by Christ, without the knowledge of Christ: For although these Sectaries cry out that they are wronged as often as the corrupt matter is pressed out of their Ulcers, yet he shall easily perceiv where-to these things pertain, who will exactly read that whole disputation of *Arnoldus*, contained, in some Pages.

IV. With a like error doe the *Arminians* thinke that the power of beleeving and obtaining faith, is given to man without the spirit of regeneration and adoption: And seeing that by faith we are the sonnes of God, if man, without the spirit of regeneration, hath power of beleeving, then without the same spirit he hath also power of effecting or causing that he be the sonne of God.

V. Also it is absurd, and deserves to be laughed at, to say that the power of beleeving in Christ is given to a man without the spirit of regeneration, but that to beleeve it selfe, is not given without the spirit of regeneration; as if the powers of beleeving were from one cause, but the using and execution of those

those powers were from another cause ; and as if it were not of the same faculty to be able to doe, and to doe ; to be able to runne, and to runne : For they say that another speciall Grace is required to beleeve, and therefore that sufficient Grace is not sufficient to beleeve in act. These things seeme to me to be like the dreames of sick men.

V I. But how absurd, and how contrary is it to the wisdom of God, to say, that God is prepared to give greater Grace, and the light of his Gospell, to those who have well used the light of nature ? For, so God is said to be ready to doe that which hee knoweth he shall not doe, and to be prepared to bestow upon man new and greater Grace, under a condition which no man hath fulfilled, nor shall fulfill : For no man, that is destitute of faith, & of the knowledge of the Redeemer, and of the spirit of regeneration, hath rightly used the light of nature, nor hath worshipped God with a worship which hath beene pleasing to him, because whatsoever is without faith is sinne ; and whosoever hath not the Sonne, hath not the Father ; yea, he is without God in the world, as the Scripture teacheth.

V II. Yea, whosoever shall looke over the records of all histories, shall finde that the most wisest amongst the heathen, whose lives were more temperate, whose appetites were lesse violent, and who loved justice, and said or writ many famous things concerning God, were yet very farre from the kingdom of Heaven. Experience hath proved this ; for when the Gospell began to be published through the nations, Christian Religion endured no greater enemies than the Philosophers : These turned the subtilty of their wit to defame the crosse of Christ, & held out to others fierce firebrands to cruelty and persecution : For the more any one doth affect the praise of civill vertue, and hath his wit practised with much learning,

learning, so much the more base doth the simplicity of the Gospell seeme to him, and he is the more offended with the scandall of the crosse of Christ.

VIII. But it is a marvell by what meanes any man can be prepared to faith and regeneration, by naturall instructions, and by the light of nature; seeing that man by the instinct of his corrupt nature, is stirred up to idolatry: For it is ingrafted in man to desire to have some present and visible object, on which hee may settle his eyes, while he powreth forth his prayers, and mans wisdom hath oftentimes trod Religion under foote.

XIX. Furthermore, seeing that (as *Arnoldus* confesseth) the first effect of Grace is, for a man to know that he is dead in sinne, and that naturally hee is subject to the eternall curse, neither can any one know this except he be instructed by the Word; seeing I say, it is thus, whatsoever the *Arminians* doe tattle of universall and sufficient Grace doth fall to the ground, seeing that by it a man cannot attaine to that which is the beginning and first element of conversion, and that from which Grace doth necessarily begin; certainly, hee that shall turne over the writings of the heathen, shall finde nothing of the death in sinne, nothing of the vivification, and regeneration, nothing of the necessity of supernaturall Grace: The best of the heathens set this as the Cynsure and starre by which they would direct the course of their life, *viz. to follow nature*: when on the contrary, this is the office and worke of the Grace of God, *viz. to restore and change nature*.

X. But in setting downe the time wherein this sufficient Grace is at the first given to every man by God, they doe not explaine themselves: For if all men have this Grace from the wombe, then it is not rightly distinguished from nature; seeing that that is natural which is ingrafted in every man from his birth
and

and nativity : But if this Grace be given onely to them that are growne in yeares, in what yeare of their age is it given ? Is it given to all at a certaine and equall age ? or is it given to some sooner, and some later ? And if it be given in the tenth or twelfth yeare of the life, what shall be done with those who dye in the seaventh or ninth yeare ? what shall be done with them whom death doth take away a day or two before that Grace is bestowed ? Also if one dye presently after that sufficient Grace is given, before hee hath time of well using this Grace, what shall become of this man ? Being excluded from the right using of Grace, by the shortnesse of the time, shall he be excluded therefore from the kingdome of heaven ? Surely while they tye God to lawes, they doe entangle themselves in bonds which cannot be shaken off.

XI. And when the *Arminians* say that sufficient Grace, which is common to all men, even to unregenerate men and infidels, is supernaturall, it is an hard thing, that he who is at the first touched with this supernaturall and helpfull motion, should not feelee it : Or if the beginnings of it are doubtfull and uncertaine, at the least it must needs be felt in progresse of time : But never any of the heathen hath professed that he hath ever felt this Grace, nor is there any mention of it in their writings.

XII. Also it would be worth the labour to know, by what degrees the heathen man, dwelling in the south countrie, or in the inmost part of *Tartaria*, well using naturall instructions, may at length come to faith in Christ : For these Sectaries must needs faigne many things here, and wantonly play with bold conjectures, and with unconstant rashnesse : For they must faigne that either Oracles were poured on that man from heaven ; or that Angels were sent to him ; or some Prophet, listed up by the hayre, hath beene carried thither from some other place, that

that he might instruct that man in the Christian faith : For where the Scripture is wanting, audacity must needs supply the place of the Scripture.

XII I. Finally, what is to be thought of this sufficient Grace, may hence be judged, in that the *Arminians* themselves, are not constant to themselves, and they doe so build it up, that they pull it downe : For they which say, and doe maintaine with great force that God doth give sufficient Grace to all men, doe afterward say that God is ready and prepared to give it to all ; as if he indeed were willing to give it to all, but it was hindred by man that it was not done. Also, the same men teach, that no man is converted without speciall Grace, by which speech they confesse that generall Grace is not sufficient. Finally, when they divide that Grace, into Grace which is sufficient mediately ; and Grace which is sufficient immediately, they doe confesse that some Grace is sufficient mediately, which is insufficient immediately, and they make many degrees of sufficient Grace, which degrees how many, and what they are, none of them hath explained.

CHAP. XLI.

The Arguments whereby the Arminians doe maintaine universall sufficient Grace, are refuted.

I. **T**H E arguments of the *Arminians* for Universal, Sufficient, and Helpfull Grace, are almost the same with them, which they are wont to bring for the liberty of free will in an unregenerate man, which seeing they are abundantly confuted, Chapter. 34. there will be no great labour in examining some few, which they most frequently use, to prove sufficient Grace common to all men.

They

They maintainè it by that place of the Apostle, *Rom. 1. 19.* where Saint Paul doth thus speake of the Gentiles : *That which may bee knowne of God, is manifest in them, for God hath shewed it unto them.* Surely here is no mention of sufficient Grace, which the *Arminians* thinke to be supernaturall : For here the Apostle speaketh of the light of nature, and of any sort of the knowledge of God, by the Creatures, which may be had without supernaturall Grace ; by which the Apostle doth not say, that man hath power of beleeving in Christ, or that he can dispose or prepare himselfe to regeneration ; but he onely saith, that the power, and that the deity of God, was seene of them by the creation, that they might be inexcusable. And they are inexcusable, not because they have abused that Grace which was mediately or immediately sufficient to Salvation, but because they have not used the light of nature as farre as they might ; and have endeavoured to choake that light engrafted in them.

II They pretend the words of the same Apostle, *Chapter 2. 14.* *The Gentiles which have not the law, doe by nature the things contained in the law :* But neither can this place be drawne to stablish sufficient Grace, which these Sectaries will have to be supernaturall : For it speaketh onely of naturall impressions of equity and goodnesse, and of outward actions that are civilly honest, which are done by the guidance of nature ; for Saint Paul doth here make no mention of Grace. Furthermore, those things contained in the law, may be done by him who doth violate and breake the law : for in the externall worke, hee may doe the things commanded by the law, and yet not doe them after that manner, and to that end, which the law doth require ; *that is,* with faith, and to the glory of God.

III. That which they object out of the fourteenth Chapter of the *Acts*, *Vers. 17.* is nothing to the matter,

matter, where Saint *Paul* doth thus speake of the heathen people; *Nevertheless, he left not himselfe without witness*: They doe falsely thinke, that this witness was some sufficient saving and supernaturall Grace, and the law naturally engraven in their hearts, which should be a Schoole-master to Christ: For the Apostle in the following words, doth explaine what manner of testimony this is; saying, that God gave them raine from heaven, and fruitfull seasons, and filled their hearts with food and gladnesse; no mention of supernaturall Grace: And I deny that the law written or printed on the heart, can be a Schoole-master to Christ, to those who are altogether ignorant of Christ; for the law doth not lead us to a thing unknowne; but after that the grace of Christ is offered by the Gospel, the law, by threats and terrours, doth compell to the embracing of it, that what we cannot attaine to in the law, wee might finde in Christ: Therefore the morall Law might be to the Israelites, a Schoole-master to Christ, because Christ was shadowed to them by the ceremoniall law, and was foreshewed by Prophecies.

IV. And in what sense that of *Esay*, Chap. 5.4. *What was more to be done to my vineyard, that I have not done?* ought to be taken, we have taught in the thirty seventh Chapter. Surely, nothing can be pulled out of this place for sufficient Grace, which is common even to them to whom the Word of God was never preached; seeing that by this vineyard, the Jewes were understood, to whom the Word of God was preached, and the meanes to Salvation were abundantly supplied: Nor doth *Esay* speake of the Grace which is given to particular men, but that which is given to a whole Nation, taken together: and that the meanes which *Esay* doth number up are externall, and not internall, doth appeare by the same place where God is compared to a Vine-dresser, which planted a

Q

Vineyard

Vineyard in a fruitfull soyle, he made a trench about it, he set up an hedge, and built a Wine- presse, and a Tower ; but he doth not infuse the growth and vitall iuyce, nor doth send the Sunne, and the seasonable raine ; God therefore saith, that hee outwardly supplied whatsoever things could be administred to conversion ; for man ought to bring inward dispositions of his owne : Neither is God bound to restore to man these dispositions which hee lost by his owne fault ; Indeed, God in that place saith, that *he looked for grapes, and behold wilde grapes* : But this expectation is attributed to God, after the manner of men : God is said to expect something from man, when he doth require something from him ; and when hee doth deferre the punishment, if at any time due fruits are not brought forth, and doth not presently with the Ax cut up by the root the unfruitfull fig-tree : as Christ teacheth, *Luke 13. Vers. 7, 8, & 9.*

V. They doe often reckon up that old and worn out argument : *To him that hath, it shall be given, Mat. 25. 29.* By which words, they say, Christ doth insinuate, that God will bestow greater Grace upon him, who hath well used the light of nature : Thus they lay the Scripture on a racke, that they may wrest any thing from it, whereunto it is unwilling. Christ doth there bring the parable of the Talents, and saith, that the Talent which the wicked servant had hid, was taken from him, and given to the servant who had increased his Masters estate, by doubling the five talents : *For (saith he) to him that hath shall be given, and he shall have abundance ; but from him that hath not, shall be taken away, even that which hee hath.* By the talents, are the gifts of God understood, and especially the knowledge of God by the Gospell ; which knowledge hee is said to hide, who doth detain the truth in unrighteousnesse, and doth keepe in the knowne truth : This talent therefore cannot

be that sufficient Grace, which doth happen to infidels and unregenerate persons; but that Grace which God doth bestow on his domesticall servants: Neither by him *that hath*, is understood a man in his meere naturals, or some heathen man furnished with sufficient Grace, but a man furnished with the knowledge of the Gospell, which is given to one for that end, that by edifying his neighbour he might spread the knowledge farre abroad, and like mony put out to use, it might be increased with daily additions.

Vl. *Arnoldus*, pag 368. hath these words; *It is convenient to the justice and goodnesse of God, that hee should give, or be prepared to give meanes necessary to faith, to all them for whom he gave Christ to death, and of whom he requirith faith; so that on his part nothing hindreth that all men should not come to faith.* Now we answer, that God doth not require from all men faith on Christ, but onely from them to whom the Gospell is preached; and hee is not bound to give meanes necessary to faith, to all them to whom the Gospell is preached, because man lost those meanes by his owne fault: For God requiring of man what he oweth, is not bound to restore to man the power of fulfilling that which hee commandeth, seeing that man lost these powers by his owne fault. Indeed, the anger of God doth remaine on unbelievers, as *Arnoldus* addeth, but there is no man that would not be incredulous, if God should not change his heart by the spirit of regeneration. Surely *Arnoldus* doth coine a new Gospell, while hee doth thinke that any one may beleve the Gospell, without the spirit of regeneration.

CHAP. XLII.

The consent of the Arminians with the Semipelagians, is declared.

SAINT *Austin* writ bookes against *Pelagius Cælestius*, and *Iulian*, wherein hee maintained the sound faith, concerning Originall sinne, Predestination, Grace, Free-will, and Election, according to the purpose of God. *Pelagianisme* being shaken by his Arguments, taken out of the holy Scripture, as it were with most strong battering Rammes, and at length being overthrowne, never after lifted up the head: Therefore next to God, we are indebted to the industry and wit of so great a man, that this deadly plague was driven from the bowels of the Church.

But *Sathan* being shaken off by his labour and diligence, devised other practices, by which hee doth so fight for Grace, that he doth secretly fight against it: For there were not wanting men in divers places, especially in *Aquitania*, and in the region of *Masilia*, who although they professed themselves to differ from *Pelagius*, yet they carped at the writings of *Saint Austin*, and doe thus inveigh against his Doctrine of absolute Election: That by it mens consciences are made sluggish, that they might sleepe in vices; by it the raines are loosened to all wickednesse; by it men are driven headlong to desperation. That Precepts, Exhortations, and threats, are needlesse, if the number of the elect be determined by the purpose of God, or if by the immutable decree of God some men are elected to faith and salvation, and some are appointed to damnation. Finally, free-will is tyed by the bands of necessity, in as much as they who are so elected, cannot but persevere. They thought therefore that the middle way betweene
Pelagius

Pelagius and Saint *Austin*, was to be gone in. For they taught that the sinne of *Adam* flowed into his posteritie : That mans nature was corrupt, and that by the powers of nature he could not come to Salvation : But they taught that the Grace which should cure nature, is present with all men ; and that all men, either by the naturall law, or by the written law, or by the Gospell, are so called; that it is free for every man to embrace or refuse the offered Grace, to beleeve, or not to beleeve : For (they say) that Christ obtained reconciliation for all men ; and that God from eternity elected those whom he foresaw would beleeve in Christ, and persevere in the faith : And therefore that the number of the Elect is not determined by the decree of God ; but that our Election is then certaine, when the course of our life is measured out.

These are they who are commonly called *Semipelagians* : Differing from *Pelagius* in this, that they acknowledge nature to be depraved with Originall sinne, and that they distinguish nature from Grace; but yet by a secret agreement, they doe favour *Pelagius* ; because they will have nature so to be a diverse thing from Grace, that yet they will have Grace equally to extend it selfe as farre as nature : Also they make such a Grace, the use whereof doth depend upon free-will.

Hee that would thoroughly know the meaning of these men, let him read the Epistle of *Proper* to Saint *Austin*, inserted into the Seventh Tome of the works of Saint *Austin*, most worthy to be read with care : For he being a very great admirer of Saint *Austin*, and being for this cause accused by these *Semipelagians*, he requireth the helpe of Saint *Austin*, and doth desire to be furnished with arguments; whereby hee might defend himselfe against them. Surely, there you shall plainly know the *Arminian* veine,

and you shall see *Arminianisme* graphically and lively painted out : And but that the title of the Epistle, and the Epistle it selfe, did testifie, both the Author and the age, you would sweare, it were the Epistle of one, who being provoked by the *Arminians*, and being ill intreated, doth implore the helpe of one more learned. That now it cannot be a doubt, out of what puddles they have drawne their opinions, and which of the ancient Heretiques they have propounded to themselves to imitate ; I shall not much stay the hastening Reader, if I lay downe the words of the *Semipelagians* themselves, as they are recited by *Prosper* himselfe. This is (saith *Prosper*) their declaration and profession, that every man sinned when Adam sinned, and that no man is saved, in regeneration, by his owne works, but by the Grace of God, and yet that the propitiation which is in the Sacrament of the bloud of Christ, is propounded to all men without exception, that whosoever will come to faith and Baptisme may be saved : And that God fore-knew before the making of the world, who were to beleewe, and who would continue in that faith, which afterwards should be helped by the Grace of God : And that hee Predestinated those to his kingdome, whom hee having freely called, hee fore-saw would be worthy of Election, and would depart out of this life with a good end : And therefore that every man is admonished by the ordinances of God to beleewe, and to worke that no man might despaire of obtaining eternall life ; seeing that the reward is prepared for voluntary devotion. But this purpose of the calling of God by which the difference of them that are to be elected, and of them that are to be rejected, is said to have beene made, either before the beginning of the world, or in the very creation of mankinde, that according to the pleasure of the Creator, some should be created vessels of honour, others vessels of dishonour, this (they say) doth both take away from them that are fallen the care of rising

rising againe, and also doth yeeld occasion of sluggish drowsinesse to the Saints, because on either side labour is superfluous, if neither he that is rejected, can by any industry and diligence enter, nor hee that is elected, can by any negligence fall away : For after whatsoever manner they shall behaue themselves, nothing can happen to them, but what God hath determined ; and under an uncertaine hope, the course cannot be constant, seeing that the intention of him that doth endeavour, is vaine, if the Election of him that predestinatoreth hath appointed another thing : Therefore all industry is removed, & all vertues are taken away, if the appointment of God doe prevent the will of man ; and a kind of fatall necessitie is brought in, under this name of predestination. These were the words of the Semipelagians, altogether like Arminianisme, and of the same stamp.

Let those things also which follow be pondered and considered of : They determine, that to this gift of Salvation, all men universally are called, either by the naturall law, or by the written law, or by the preaching of the Gospell, that both they that will, might be made the Sonnes of God, and that they might be inexcusable, who will not be faithfull ; because herein is the justice of God, that they who will not beleeve should perish ; and his goodnesse appeareth herein, that hee will put back no man from life, but indifferently would all men to be saved, and to come to the knowledge of the truth : And that our Lord Iesus Christ dyed for all mankind ; and that no man at all is excepted from the redemption of his blood, although hee passe through his whole life in a farre other opinion. And a little after ; They doe not consent, that the predestinated number of the Elect, can neither be increased nor diminished, lest the incitations of them that exhort men, should have no place with infidels, and those that neglect predestination, &c. They have received the Election of God, according to foreknowledge, to wit, that therefore God hath made some

more vessels of honour, and some vessels of dishonour, because hee fore-saw the faith of every one. Truly this is meer *Arminianisme*, but that the *Arminians* doe cloath their opinions more gloriously, and doe paint them with exquisite colours, and doe more sparingly use the word Merit, which not onely the *Semipelagians*, but also the *Orthodox* writers (but in another sense than the *Papists* at this day doe) did often use. Finally they doe, as they doe who set before their guests old and rejected dainties, by putting to them new sauce.

To this Epistle is added another of the same argument, of *Hilareus* Bishop of *Areles*, to *Saint Austin*, where he doth attribute these things to the *Semipelagians*: God in his fore-knowledge doth elect faith, that whom he fore-knew would believe, him he elected, to whom he would give the Holy-Ghost, that by working good, they might obtaine eternall life. This fore-knowledge they thus understand, to wit, that men are said to be fore-knowne for faith which is to follow, and that such a perseverance is given to no man, from which hee is not suffered to swerve, but that he may fall from it, and be weakened by his owne will. Whatsoever is given to those that are predestinated, they contend, that they may lose it, or keepe it, according to their owne will. Which then were false, if they did thinke it true that some men have beene made partakers of that perseverance, that they could not but persevere: Thence it is that they will not admit of this, that they should allow, that the number of them that are predestinated, and the number of them that are rejected is determined. These are they whose authority was more to *Arminius*, than the authority of *Saint Austin*, yea, than of *Saint Paul* himselfe: For they have liberally and manifestly borrowed all their opinions from the *Semipelagians*.

CHAP. XLIII.

The opinion of the Arminians, of the manner of the operation of Grace, and of that power which they call irresistible. Also of morall perswasion. And of the power and act of beleeving.

WHAT the secret motions of the Holy-Ghost are, what the efficacy of it is, by what degrees it doth further regeneration, what impediments are cast in the way by man, what is the conflict of the flesh with the spirit, and the strife of the new man with the old, who as another *Esau*, doth at length shake off the yoke, and doth hinder the worke of God as much as it can, I thinke cannot be thoroughly knowne by any, nor can that little which we know by experience, be explained in fit words. Surely Christ, *Iohn 3.* doth rightly compare the Spirit, the author of regeneration, to the winde, which *bloweth where it listeth, and whose sound is heard, but men know not whence it cometh, nor whether it goeth*: It is a thing therefore whose experience is rather to be wished than the efficacy of it to be explained. There are many who while they peere into the nature of the operation of the Holy-Spirit, are themselves led by a reprobate Spirit: And while they discourse concerning the efficacy of the Spirit of peace, they themselves being prone to discord, and puffed up with pride, doe sufficiently bewray that they are led by that spirit which doth effectually worke in the *Sonnes of rebellion, Ephes. 2.*

These things although they be thus, and that it be safer to follow God calling, than to enquire by what power hee doth call and draw us, yet the obstinate rashnesse of those men, with whom wee have to doe, compelleth us to descend to these things: For

these innovators have drawne out of the puddles of the Spanish Iesuites, I know not what words of resistability and unresistability, with which they entangle mens wits ; The scope whereof is to furnish the will of man, with powers wherewith he may resist the Holy-Ghost, with how great efficacy soever he should worke in mens hearts, that by this meanes man might owe his Conversion to his owne strength and power, and the confidence of our Salvation resting on a weake supporter, might stagger and fall into desperation.

The words of *Arnoldus* against *Tilenus*, are direct, pag. 123. *Wee deny that the difference of Grace calling, is not placed as much in the free will of men, as in the will of God: And they all affirme, with one mouth, that God doth not absolutely will that this or that man should beleeve, but that hee indeed doth give sufficient Grace and power of beleeving, which man may use or not use, according to his owne free-will: And that Grace, and the power of the Holy-Ghost working in the heart is resistable, even in the most holy men, and in the Elect, and that the snall effect thereof may be hindred by man: Whence they gather, that those who are elected, may be reprobated. Indeed (say they) the power of beleeving is given unresistably; and the understanding is so instructed in knowledge, and the affections stirred up, that it cannot be resisted; but they contend, that the act of beleeving it selfe is given resistably, and that it is in the power of free-will, to use Grace or not to use it, to beleeve or not to beleeve: For they doe not thinke that the liberty of free-will can stand, unlesse he that is elected may finally resist Grace, and so be reprobated. *Arnoldus* against *Bogermannus*, pag. 263. and 274. All the operations of Grace being granted, which God doth use to the working of Conversion in us, yet Conversion it selfe doth so remaine free in our power, that we may not be converted, that is, wee may convert, or not convert.*

vert our selves. For they teach, that the effect of Grace doth depend on mans free-will, and that free-will is a part-cause of our Conversion; in somuch, that *Grewinchovius* against *Ames*, is bold to write these things: *You will say that in this manner of operation, God doth on a sort depend on the will of man: I grant it, as concerning the act of free determination.* Truly this is to disgrace God, and to make him subject to mans free-will: Nor doe they doubt to say, that God seriously desiring that this or that man should be saved, is disappointed of his wish and desire, & that therefore hee doth grieve, and beare it heavily, and doth not doe that which hee had sworn he would do, as before wee have proved: Even with these shores doe these good men under-prop Christian faith, being about to fall.

And the manner whereby the Grace of God, and his Spirit doth worke in us, they determine to be this: They say that the understanding of man, is unresistably enlightned, and that his affections are unresistably stirred up, but the assent of the will doth remaine free. The same men thinke, that God doth unresistably give to man the power of beleeving, and of converting himselfe; but the act it selfe of beleeving and converting himselfe may be done, or hindered, by mans will; and that the feeling is unresistably given, but not the assent: For they say, that there is in the will an essentiall indifferency, and indetermination to receive or refuse Grace, and as being put in an equall ballance, doth turne to neither part; for it lost no spirituall gifts by the fall of *Adam*, because it had not these gifts before the fall. The conferrers at the *Hage*, pag. 307. Although it is to be determined, that the infusion of *abitus*, is done by an irresistible power (that the matter become not infinite) yet it cannot come to passe that the act it selfe, that is, to beleeve and be converted should be wrought irresistably.

And

And they doe plainly deny, that actuall faith, and the act of beleeving is the gift of God : For although they doe sometimes make shew of this, and doe thunder out with full mouthes that faith is from God ; yet in the whole thred of their disputation, they doe openly bewray that they are very farre from that opinion : For they deny that faith is infused by God into the hearts of men, but that God doth give power and faculty of beleeving ; Nor doth God otherwise give the act of beleeving than as the minde is indued with knowledge, and the affections being rayfed, doe put forward the will, which is not to give faith, but to incite to faith ; Yea, by their opinion, it is certaine that God doth not give the power of beleeving in Christ, but doth onely enlighten the mind that it may know Christ, and allure the appetites with a gentle perswasion : For hee that doth onely shew the light, and exhort the traveller to goe, doth not give him power of going. These are the words of the *Arminian* conferrers at the *Hage*, p. 275. Wee deny that faith is the gift of God, in respect of the actuall infusing of it into our hearts, but it is so called in respect of the power of coming to it. This indeed is to use no circumstance, but to speake it plainly enough. For, they say that God doth not infuse faith into our hearts, but that hee doth give the meanes to come to faith, which meanes wee may use, if we will ; for this is in the power of free-will.

The same men, pag. 306. doe professe that they beleeve that the very act of beleeving is from God, and yet a litle after they doe retract what they had granted ; for they doe overthrow all those places of Scripture, by which was endeavour to prove that faith, and the act of beleeving, is from God. The men of our party, did prove this by the words of Christ, *Iohn 6. 63. No man can come to me, unlesse it be given him by the Father.* The *Arminians* answer, that that

that place of *Iohn*, speaketh of nothing but of that faculty whereby one may beleeve, and therefore it doth not make to the purpose, in as much as it is to be proved that the very act of beleeving is the gift of God. Would they have it to be proved by us, and to be evinced by argument, if they did beleeve it and did seriously professe it? Surely, that their confession was dissembled, and therefore a little after they doe alter and revoke it: In the same place they doe per-
 versly corrupt that famous place of *S. Paul, Ephes. 2.* *By grace ye are saved through faith, and that not of your selves, it is the gift of God.* In which place both sal-
 vation and faith, are called the gift of God. For they deny that faith is there called the gift of God, but sal-
 vation. O your fidelity ye Sectaries! What doth this concerne you, or why doe you so much feare lest faith should be called by the Apostle the gift of God? This indeed is a very great malignity, and an open confession, whereby they disclose that they thinke that faith is not the gift of God. With a like licentiousnesse doe they sport themselves, in depraving the words of the Apostle to *Timothy, Epist. 2. Chap. 2. v. 25.* *If God will give them repentance to the acknowledgement of the truth.* The men of our party brought this place, that they might prove conversion and the act of repentance to be from God: But these Secta-
 ries, as it were in a mockery doe reject this place, as that which speaketh of repentance, as of a thing that is uncertaine, and which may happen: Doubtlesse it doth not please the *Arminians*, that the act of conversion is the gift of God. And al-
 though they say in ambiguous and deceitfull words, that repentance is the gift of God, yet they thinke that it can be proved by no place of Scripture; when yet the Scripture saith: *It is God which doth worke in us effectually to will and to doe, Philip. 2.* And that *It is given to us to beleeve in Christ, Phila. 1.* Surely these

these words, to will, to doe, and to beleeve, doe note out the very act of willing and beleeving, and not the power whereby wee may be willing or not be willing, beleeve or not beleeve.

But they doe in no other thing more open their meaning, than while they deny that faith is infused into our hearts by God, but that onely men are stirred up to faith; and allured with a gentle perswasion and invitation, which they call morall and resistible; after the same manner that a boy is drawne by an Apple offered him, or a hog by bran laid before him. If this be true, and if the efficacy of the holy-Spirit doth no otherwise imprint faith than by perswading, it is plaine that faith is not the gift of God: For hee that perswadeth to beleeve, doth not give faith, but doth perswade. *Arminius against Perkins. pag. 57.* hath these words: *That faith and repentance cannot be had but by the gift of God, is most plaine in the Scriptures. But the same Scripture, and the nature of the gift of either of them, doth most cleerly teach, that that gift is given by the manner of perswasion.* These are things that cannot stand together, for nothing is given by the manner of perswasion: Hee that stirreth mee up to running, doth thereby neither give mee the running it selfe, nor the power of running. The same man, *pag. 211.* faith, *God hath determined to save them that beleeve by his grace, that is, by a milde and sweet perswasion, convenient and agreeable to their free-will, not by an omnipotent action or motion, which they neither will nor can resist, nor can be willing to resist.* *Vorstius, Parasc. ad Piscat. pag. 4.* faith: *What things God will have us to doe altogether freely and contingently, hee cannot desire those more powerfully or effectually than by the manner of a wish or desire.* Indeed the *Arminian* conferrers at the Hage, in the defence of their fourth Article, doe professe that they will not define how God doth worke in us, and that they will not breake
into

into these secrets, yet the same men doe reſtrain all thoſe places of Scripture, which ſay that wee are drawne by God, and that God doth effectually and mightily worke in us, to a meere perſwaſion and an allurements, by the manner of an Object. And *Gre-winchovius*, pag. 232. and 233. doth acknowledge no other, than a morall motion.

This is alſo among the decrees of the *Arminians*, that a man is quickned firſt by the miniſtery of the law, and afterward by the miniſtery of the Goſpell; for they thinke that there is a kinde of quickning, which is without faith in Chriſt; they alſo peece upon it this guard, that no man is called outwardly, who is not called inwardly, and that there is free-will in man to open to God knocking, or not to open.

And although they thinke that there is no grace of God, which may not be reſiſted by man, yet they confeſſe, that God doth ſo certainly call ſome men, that they muſt infallibly follow; *to wit*, them whom he doth call in ſuch a congruent and agreeable time and manner, and with ſuch efficacy and meaſure of light, that they are moſt certainly converted. *Arminius* againſt *Perkins*, pag. 67. doth ſay, that the inward perſwaſion of the Holy-Ghoſt is in all them, to whom the Word is preached: And that this perſwaſion is two-fold, one ſufficient, the other effectuall; as if that perſwaſion could be ſufficient, which is not of ſufficient efficacy. Hee proceeds: *Sufficient perſwaſion* is that, whereby a man may will, and beleeve, and be converted, when it is uſed; *effectuall perſwaſion* is that, whereby he to whom it is applied doth will, doth beleeve, and is converted: For he thinketh, that he in whom the Spirit of God doth not worke effectually, may yet beleeve and convert himſelfe, although hee never be converted. He addeth; *The firſt of theſe perſwaſions* is applyed in the decree of providence, with a certaine and ſure fore-knowledge, that it ſhall be rejected

rejected by the free-will of man : The other is administered by the decree of predestination, with a certaine and sure fore-knowledge, that he to whom it is applied, shall both will, and believe, and be converted ; because it is so applied, according as God knoweth it to be congruent and agreeable, for the perswasion and the conversion of him, on whom it is bestowed. Hee hath the same words, pag. 245. As also *Arnoldus* against *Tilenus*, pag. 79. Finally, it is familiar to the *Arminians* to teach, that some men are called by God, after an incongruent manner, whereby they that are called doe never follow, although they are able to follow ; and that some are called in a congruent manner and time, wherein they that are called doe certainly follow, and that by the decree of predestination, which cannot be deceived. By which opinion, they undoe againe that which they had begun, and doe manifestly stablith that unresistibility which they impugne with all their forces.

This is rending and tearing of wits, and that torment wherewith these men, unhappily witty men, doe so torture both themselves and others, that now, not onely the Schooles of the Low-countries are filled with the noise of the termes of unresistibility, of naturall necessity, and of morall perswasions, but also the Streets, Barbers shops, and Tavernes. You may with lesse labour, purge the Stable of *Angia*, than this venomous spaune of errors; whereof yet we have examined a good part in the former Chapters : That which remaines shall, by the goodnesse of God, hereafter be examined.

CHAP. XLIV.

The opinion of the Orthodox Church, concerning the conversion of man, and of the manner and certainty of Conversion.

Our opinion is not that which these Sectaries doe sayningly apply to us, whom it troubleth, that wee doe not speake absurd and impious things, that a larger field might be opened to them of inveighing against us.

The *Arminians* at the *Hage*, in the defence of their fourth Article, doe fasten these things upon us; *That God is willing to save some men, whether their free-will assent, or not assent thereto.* This is a soule calumny: For whosoever God doth save, hee bendeth his will, that he might worke of his owne accord, and might obey God. The same men, *pag. 268.* doe so deale with us, as if wee taught, that faith is wrought in us by God without us, and as if wee taught that our wils were compelled, and wee drawne in our conversion, as blocks. These things (according to their custome) they attribute to us, and that liberally enough: They change the genuine and proper state of the question, because they know that our opinion cannot be overthrowne, unlesse it be first changed.

Thus therefore we determine: That the Election of God is immutable, and those that are written in the booke of life, cannot be put out, nor the decrees of God be broken: Wherefore, whosoever God hath elected to salvation, hee hath necessarily elected re faith and repentance; in as much as without these there is no salvation. Whence it commeth to passe, that it is impossible but that the elect should obtaine faith, and be converted; which thing, seeing it is done in some sooner, and in some later, and that the worke
men

men are called into the Lords Vine-yard at divers houres of the day; yet it is certaine, that hee was not elected, who hath not at the least beleevved in Christ, in the time of death. This is to us the ground and foundation of truth, which can be overwhelmed by no Art, nor shaken with any force. Whosoever are called by the purpose of God, doe necessarily follow, lest God should faile of his purpose : *And whosoever God hath predestinated, them he called, and whom hee called, hee justified, and whom he justified, he glorified, Rom. 8.*

If therefore it must needs be, that all they that are elected, must come to faith in Christ; the foundation of this certaintie, is not mans free-will, but the will of God. For an immutable, and an eternall thing, cannot rest on a sitting and unstable foundation. Yet we doe not say, that man is drawne of God, by an unresistable force; For that is an irresistable force, which though you would resist, you cannot : For how can we be drawne by the irresistable Grace of God, seeing that this very thing, that wee will not resist, but yeeld obedience to him of our owne accord, is the Grace of God it selfe ? So when all of us desire to be happy freely, and yet necessarily, there is no man but he that is mad, will say that wee are compelled to it by any irresistable force : wee doe not say that the elect, although they would resist the calling of God, yet could not: but wee say, that the elect doe at length certainly and infallibly, and of their owne accord, follow God calling, that the Election of God might be fulfilled : For this is the state of the question, *whether it may come to passe, that hee who is elected, may never be converted, and may even to the very end, resist God calling, or may so resist the Grace of God, that hee may finally fall from it.*

Neither is there any need, here carefully to dispute, whether he that is elected can resist Grace, seeing

seeing hee cannot resist Grace, and whether he is unwilling to that which hee willerth. We have no leasure to be so acute : For it sufficeth to the defence of the certainty of Election, to determine that it is impossible, that hee who is elected should not be converted, and should finally resist. If wee get this granted, wee will easily suffer the *Arminians* to skirmish and flourish at leasure, and to dispute whether that may be done, that never hath beene done, nor never shall be done ; and whether the tormentours could breake the thighes of our Saviour, which were impossible to be broken, because the decree of God did hinder. These are the wranglings of idle men, who make worke for themselves, that they might procure molestation and trouble to others. The wils of men are after a marvellous and secret manner so turned by God, that it is impossible that man should will to doe those things, to the doing whereof their naturall powers have ability ; and although man may naturally resist, yet it is impossible that he should will to resist finally : And those things may certainly and unavoidably happen, which are done by men willing and witting, and having naturally power of resisting. Wee doe not therefore dispute of the powers of resisting Grace, which wee finde by experience, to our owne losse, to be in the godly and faithfull : But wee dispute of the impossibility of the event, and wee earnestly affirme, that it cannot be, that he who is elected, should finally resist, and by his incredulity strive against God to the end of his life.

And that those things which are done by men willingly without constraint, without naturall necessity, and without the impulsion of any externall cause forcing mans free-will, doe happen necessarily, and the providence of God so decreeing, the Scripture doth affirme, and experience doth witnesse : For the *Arminians* doe acknowledge, that the death of
Christ

Christ was decreed by God, and that it could not bee but the decree of God must be fulfilled ; when yet that death hapned by the wickednesse of the Iewes, who were led to this naughty act of their owne accord, *Prov.* 21. God doth turne the hearts of Kings, and doth lead them whither hee will ; even as the conveyer doth guide the river, whether he pleaseth. God without constraint, did suddenly change the minde of *Esau*, *Gen.* 33. and of *Saul*, *1 Sam.* 19. 23. and of the *Ægyptians*, *Psal.* 105. 25. Which although they came to passe unavoydably, yet they were done of their owne accord, & not by an unresistable force, but the liberty of mans free-will remaining untouched. And if this be true in wicked men, how much more in good and faithfull men ? Are they drawne unwillingly, to whom God doth give a heart of flesh, for a stony heart ? Or those to whom God promiseth that he will cause that they shall walke in his wayes ? *Ezech.* 36. 37.

And wee would easily admit of the words *resistible* and *unresistible*, although they are rude and unhandsonie, if they were not wrested otherwise than to that which they signifie : For they call that resistible which may be hindred, averted, and overcome ; when yet it is one thing to resist, and another thing to overcome. Unresistible force is that which cannot be oppugned nor resisted, and not that which cannot be overcome ; resistance noteth out the fight, not the victorie : For no man (as I know of) hath ever denied, that the efficacy of the spirit may be resisted by man : Nor is there any one, in whose minde piety is so deeply seated, who doth not feele an inward wrestling, and is often distracted with contrary desires : But that he that is elected, may so resist grace, that he may never admit it, or being once admitted, hee may altogether and finally shake it off ; there can nothing more be done to abolish the decrees of God : for wee doe

do not place the invincible power of that faith which God doth give to his Elect, in the decree of faith, and in the perfection and strength of that vertue ; but in the certaine and sure helpe of God, which hee doth supply to his Elect, according to his purpose : For there is no faith so well growne, or so well strengthened, which would not faile, if God shall never so little draw his aid : Even as the childe of two yeares old, at the first taking of his steps, is held up by the hand of his father ; although the childe be fearefull, yet certainly he shall not fall, because his Father doth strongly hold him up. And if God doth sometimes suffer his Elect to stumble and fall, he doth forthwith raise them up : Whence it comes to passe, that they are made more wary, and doe more acknowledge the care of God over them, and by their very fall, doe gather strength ; even as when the parts of a broken bone doe so grow together againe, and are covered with an hard skin, that that part which was broken, is growne stronger than it was before. Also if our faith be weake, but yet serious and wrestling with doubtings, our bountifull father doth help our infirmities, and doth not breake the bruised reed. For as they that were bleare eyed, and blind of one eye, beholding the brasen Serpent, were not lesse healed, than they that had both their eyes, & did see clearely ; because they were not healed by the power of their seeing faculty, nor by the clearenesse of their eyes, but by the divine power which God did exercise by this image of the Serpent : So wee are not saved by the merit of the perfection of our faith, but by the bounty of God in Christ our Redeemer.

But what and how great that soule bending and perswading power of the Holy Ghost, working in the hearts of the Elect is, and by what meanes, occasions, and degrees hee doth further his worke, they

they themselves cannot expresse who doe feele it : Even as the Woman with childe, doth not know after what manner the living fruit is formed and doth intrease : But that the power of the Holy Ghost is very great, the Scripture doth witnesse, as hereafter shall be proved.

But how great soever this efficacy is, yet God doth not draw us as logs, but as men. Hee doth draw us being unwilling, that wee might be willing ; hee doth fellow us being willing, that we might not will in vaine : And when, of being unwilling, hee doth make us willing, hee doth not onely not take away the liberty of the will, but he also restoreth it, because to serve God willingly and with joy, is liberty. And he doth so further the increases of faith and regeneration, that for the most part wee doe not perceiue that wee doe grow, but after some space of time, wee know that wee haue growne : Even as wee doe not see plants as they grow, but wee see they haue growne. The word of the Gospell received into the eare, and conceived in the heart, is the ordinary manner whereby God doth affect mens hearts, and doth begin, and further regeneration, hee inspiring into it hidden powers toward them whom he decreed to save. Therefore it is called by Saint *Peter*, the incorruptible seed, *1 Pet. 1.* By Saint *Paul*, the power of God to Salvation, *Rom. 1.* By the Apostle to the *Hebrewes*, *Chap. 4.* and in the beginning of the *Revelation*, a two edged and sharpe Sword. By *Jeremy*, *Chap. 23. v. 29.* fire, and an hammer breaking the rock, because it breaketh the hardnesse of our hearts, and doth lead our captived cogitations to the obedience of Christ. *2 Cor. 10. 5* The sparks of which new life, fallen from heaven into our hearts, the Spirit of God doth stirre up, and further as it were with bellows, and doth draw out groanes that cannot be uttered, striking, and wounding the heart with secret pricks, enlightning,

enlightning the minde, governing the appetites, bending the will, which (whether *Arminius* will or no) must also be framed againe, and as a crooked piece of wood, be bowed to the contrary part, because it is not equally inclined to good and evill (as these Sectaries would have it) but doth wholly leane and incline to evill in men unregenerate.

This change, seeing it cannot be made but by contrary habits, it must needs be, that in stead of those vices which are naturally engrafted, the contrary habits of faith, hope, charity, humility, patience, &c. should succeed: Which habits are not obtained by use and by actions, as the *Arminians* thinke, pag. 65. against the *Walachrians*, but are imprinted, and infused by the Spirit of God, who doth stirre up holy actions and motions, which doe strengthen faith and charity, and increase it by exercise: For man, helped by the Spirit of God, doth not give himselfe faith or charity, or obtaine them by exercise and industry, but they are given by God, and are nourished and increased by voluntary and spontaneous actions, inspired by God.

And that the will is rather the seat of vertues, than the sensitive appetites, reason it selfe doth prove: For it is more like that the reasonable appetite, which is peculiar to man, is adorned with vertues, rather than the appetite which is common to us with beasts, which if it were the seat of the vertues, of righteousness, holiness, and charity, the sensitive facultie ceasing after death vertue also would cease, and the will of the separated soule, would be altogether void of righteousness and holiness: And if any one doth suppose that the appetites may be called just subjectively, and that they are the subject of righteousness and holiness, because they obey the minde enlightened by God, there is no cause why the will, freely subjecting it selfe to that perswasion, ought not also

also after the same manner, be called just and holy, and the subject of righteousness and holiness. And seeing that the rectified will of a wise and pious man is wont to rule over the affections, and to compell them into the compass; who doth not see, that vertue is rather in that part, which being rectified, doth rule over the affections, than in the affections, which doe for the most part slackly obey this holy command? I confesse indeed that Christian vertues doe in some part pertaine to the sensitive appetites; But after the same manner that the art of training up an horse, which doth properly reside in the horse-man, doth in some part belong to the horse, whom the industry of the rider hath broke to the circuits and compass, and hath taught to move himselfe with an ordered motion. Could there be none more commodious meanes invented of maintaining the liberty of the will of man, than by depriving it of all vertue? Surely the *Arminians* shew themselves stout patrons of the liberty of free-will, if they spoyle the will of vertues, that it might be free, and doe shake off the bonds of holy habits from the will, lest it should be too much bound. For as they teach that the will, before the fall, was not indued with spirituall gifts, lest it should be thought by the fall to be defiled with vices, and lest contrary vices, and a naturall depravation should be thought to have succeeded in the place of those spirituall gifts which were lost: So they also deny that the habits of faith and charity, &c. are infused into the will by God, lest the will being changed by that infusion should lose the power of finally resisting the Holy-Ghost. For they thinke that injury is done to the will, if the liberty of casting it selfe headlong into hell be taken away, which surely is an unhappy liberty, and for the defence whereof these Sectaries ought not to apply themselves with all their strength, as if it stood us so much upon so to be free that

that wee might resist God to the end, and destroy our selves: Neither was this a fit cause of making the will such a silly and single thing, naturally indued neither with vices nor vertues, but a thing that may be turned and winded every way, and like the prime and first matter, capable of every impression; seeing that on the contrary, the will of man is naturally evill, and even incorporated in vices, as we have abundantly proved, Chap. 33. and men according to their will, especially, are either good or evill.

We determine therefore, that Christian vertues are not obtained by use and industry, but are infused by God into the minde, and into the will; who doth not onely give power of beleeving, but also to beleeve in Christ it selfe, and doth worke in us actuall faith: As he who by his certaine and absolute purpose hath decreed to give faith to them whom hee decreed to save, whereby they might be saved. The effect of which grace wee determine doth not depend on mans free-will, and that it is not in our power to beleeve, and to be converted if wee will, seeing that on the contrary God giveth to the Elect, that they might will to be converted, and to beleeve, giving them both to will, and to doe, according to his good pleasure.

CHAP. XLV.

The question of morall perswasion is sifted and discussed, and whether every perswasion may be resisted.

THE *Arminians* determine that the efficacy of the spirit of God, working in our hearts, is in a morall perswasion: For they deny that those habits of Faith, Hope and Charity are infused into mens hearts by God, lest the liberty of free will should be violated, and lest conversion should be made by

an unresistable and unavoidable necessity, but rather by a gentle invitation, which man may either resist or obey.

This their opinion doth rest on this false principle, that there is no perswasion which may not be so resisted that the effect thereof may at length be hindred. We contend, that this principle is false: For there is a perswasion so effectually that it doth necessarily draw a man to ascent; which although thou maist resist, if thou wouldst, yet thou canst not be willing. If one, in a scorching drought, should offer sweet and wholesome drinke to him that is a thirst, and should, with a friendly perswasion invite him to drinke, and should dissuade and hinder nothing on the contrary, I say that it cannot be, but that hee who is thirsty should take the drinke offered him. A man hath fallen into the hands of enemies, who load him with chaines, and cast him into prison, and bring him neere the punishment: Now, if one should enter the same prison, who should loosen the chaines, open the gate, and shew him a sure way of escape, and should exhort him that he should flie, and free himselfe from the present danger, I doe not thinke that such a man could obtaine of himselfe, that hee should not obey such perswasion: And if in humane things there are many such like perswasions, which you cannot be willing to resist: How much lesse can that perswasion be resisted, when to the evidencce and certainty of the perswasion, and to the excellency of those heavenly good things which the Gospell doth offer to us, and to the knowledge of the present danger, the divine power hath also come, and that heart-turning might of the Holy-Ghost, whose efficacy cannot be explained. Surely there is a certaine perswasive necessity, and a perswasion more mighty than any command, which doth so bend those that are willing, that they
would

would rather endure any thing than not to will what they desire.

Reason it selfe doth adde credit to those things, and the nature of mans will, in which it is engrafted to move it selfe to the prescript and perswasion of the minde, unlesse when the indocible affections doe resist reason. But as often as reason doth conspire and agree with the affections, it is impossible but the will should move it selfe thither whether the minde doth perswade it, and the appetites doe incite it; for what should call it away, seeing it can be moved with no other impulsion?

Nor is it any doubt that God, who doth thoroughly know our soules, and the most fit occasions by which the soule being apprehended cannot resist him calling, and doth know in what part it is more flexible; should not be able so to enlighten the minde, and imprint on the fancy (which hath the naturall command over the appetites) so cleere an image, so terrifie the conscience, by the propounding of punishments, so stirre it up, by laying before it the eternall rewards, so gently invite, and so fitly perswade, that presently all resistance should cease, and all contrariety fall to the ground.

Wherefore *Arnoldus* against *Tilanus*, pag. 251. spake inconsiderately, when hee said that the liberty of the will consisted in this, that all things which are required to an action being granted, and being present, the will might suspend and stop the action. He ought to have said, that the liberty of the will consisteth in this, that it doth with a free and spontaneous motion, apply it selfe to those things which the understanding and the appetites doe perswade, or if the appetites doe disagree with reason, and divers objects are propounded, that the will may, by a free Election, move it selfe to what part it will. Let the soules which doe enjoy the sight of God in heaven

be for an example; to whom all things are fully supplied, which are required to stirre up the will to love God, yet their will cannot suspend that action, nor forbid and avert that act of love, wherewith they love God: Neither can it be said (although it make little to the present matter) that the cause why they cannot hate God is, because occasions of hatred, and incitations to sinne are wanting: For the Angels before the fall had no greater occasion. The same occasions of sinning which overthrew the Angels, were never wanting. The too much admiration, and too great love of themselves, and by it a more slack contemplation, and a more backward love of God, carried those most excellent creatures headlong, and stirred them up to rebellion.

The will indeed is affected to two or more things, and betweene two propounded objects doth freely choose, unlesse when the last and best end is desired: But it doth often so strongly apply it selfe to some one thing, that it cannot resist it selfe. And if the efficacy of the Holy-Ghost, turning the heart, working in the Elect, shall also come to it, which doth so draw and governe the raines of the affections, that it may bend and turne the will following of its owne accord; what marvell is it, if such a rider cannot be finally shaken off, although the appetites doe so much resist, and do hardly give over that rule and command which besides right and equiry they have seised on?

All these things pertaine thither, that wee may teach, that the event of conversion is not thereby uncertaine, or (as these innovators speake) resistable, although God should move the heart by a morall perswasion, and should allure the will by a congruent and meet invitation.

But yet whosoever shall heare the Scripture, or shall descend to examples and to experience, shall finde that the efficacy of the Holy-Ghost, working in
mens

mens hearts, ought not to be restrained to morall perswasion: For it is a hard thing to conceive in ones minde, what perswasion God used in the conversion of Saint *Paul*, who was cast downe, as it were with lightning, and whose stubbornesse kicking against the pricks was broken.

The same may be said of the Theefe, into whom in the midst of torments, and in the very agony of death, God did infuse faith after an unutterable manner: For what? Doe these Sectaries thinke that he obtained faith by use, and by the frequent actions of pietie? Surely that cannot be said, seeing that in one moment hee came from the height of incredulity, and from most desperately wicked manneis, to a most strong faith. Was he invited by a gentle perswasion? No surely: For whatsoever things were present before him, were so many dissuasions, and they so powerfull, that the faith of the Apostles themselves did then faile: The very torments which the miserable man did then suffer could easily have taken away the sense of that allurements and perswasion, unlesse the secret power of the Spirit of Christ had broken through all obstacles.

Would the Apostle *Paul*, *Ephes* 1. 19. 20. and *Coloss.* 2. 12. say, that that power of God, whereby he doth effectually worke in the hearts of beleevvers, is the same with that whereby hee raised Christ from the dead, if hee should onely convert mens hearts by a morall perswasion, and by a gentle invitation?

Saul being fully determined to kill *David*, came to *Naioth*, whither *David* was fled, *1 Sam* 19. but as soone as he came thither, unmindsfull of *David*, he is caught with a propheticall inspiration: Where is there here any morall perswasion or invitation? If therefore God changeth the mindes of wicked men, without any morall perswasion, why shall hee not exercise the same power towards his Elect?

And I doe not see how those speeches, of creating a new heart, of raising man from the dead, and of giving new life, by which the Scripture doth expresse our conversion, may be applyed to note out morall perswasion. The new man is not created by perswasion, but by the infusion of new life; and it must needs be, that some supernaturall thing must come, which cannot be explained by man.

And if God should allure men to beleeve by a meere perswasion and invitation, God should not be the efficient cause of faith: For hee that doth onely exhort and perswade that we may beleeve, doth not give beleeving it selfe; no, nor he who doth suggest the powers of beleeving, as wee have said before; but hee doth move metaphorically and intentionally, as wee are moved by Objects, and by a knowne end.

And that here is something else beside perswasion, may hence be gathered, in that you see some men are vehemently set on fire by a small perswasion, some on the other side, who know the truth, are yet in the midst of some evident and most certaine perswasions cold, and not at all affected. Former times, and our owne age, hath brought forth many Martyrs, who have beene unlearned, and but lightly instructed in the doctrine of the Gospell; but that strong natured and laborious *Origen*, who had the Scripture at his fingers ends, being unable to endure Martyrdome, chose rather to burne incense to the Devill. Many among miracles, and in the midst of the light of the Gospell, are incredulous, as the men of Capernaum; or else are given to their belly and gluttony, as daily experience doth witnesse. Neither doth this therefore come to passe, because some of the unregenerate are more capable of morall perswasion than others, seeing all men are altogether averse from God, and dead in sinnes: Also you may see the most wicked men
and

and worst affected, to be converted to the faith of Christ, as the *Romans*, the *Corinthians*, &c. that God hath chosen the foolish things of the world, and where sin hath abounded, there grace hath abounded. On the other side, you may see many not so evilly disposed, as the men of *Tyre* and *Sidon*, that are not called by the preaching of the Gospell, than which, there is no other perswasion more wholesome. There are some ages, in which the gate of the Church is wide open, and there is a great concourse of people in it, as the Apostle teacheth, *1 Cor. 16. 19. A great doore and effectually, is opened to me.* And *2 Cor. 2. When I came to Troas to preach the Gospell, a doore was opened to me of the Lord.* On the contrary, there are some times, in which the passage to the Church is as it were stopped up, and the efficacy of the Gospell doth seeme to be diminished; when the Pastors of the Church doe finde much stubbornnesse in the people, and a brawnie skin drawne over their consciences, the hardnesse whereof doth turne and blunt the edge of preaching. This doth not happen, because in some ages men are borne better, or because God doth use other meanes and instructions to the teaching of them, than of others; but because it seemed good to God to soften the hearts of these, and to reveale to them his arme and his power of salvation, and to fasten the sword of the Word of God with greater force into their mindes, and that according to his good pleasure and Election of grace, by which as many as are appoinred to eternall life, doe beleve, *Acts 13.* By this motive, God himselfe did stirre up the minde of Saint Paul, being at *Corinth*, and did exhort him to speake freely: *Feare not, (saith he) but speake, and hold not thy peace; for I am with thee, and no man shall set upon thee to hurt thee; for I have much people in this Citie.*

CHAP. XLVI.

*The certainty of the conversion of the Elect is proved,
and that Grace cannot be overcome.*

I. **T**He chiefe foundation of our opinion of the certainty of the conversion of the Elect, and of the inseperable grace of God, wee place in the immutable certainty of the Election of God: Forseeing that God by his certaine and determined decree, appointed some certaine men to salvation, as wee have at large proved, it must needs be that they whom he appointed to the end, hee appointed also to those meanes, without which no man is saved, *to wit*, Faith and Repentance. This decree, seeing it cannot be hindred, it is certaine that the faith of the Elect cannot so be hindred, that they should finally fall away: The truth of which Doctrine, while these Sectaries doe oppugne, they doe cast themselves into absurd and enormous opinions, such as are these; *That Election is not irrevocable, nor peremptory, before death: That those that are elected, may be reprobated: That the number of the Elect is not certaine, and determined by the decree and will of God, but that their number may be increased and diminished: That all men are conditionally elected: That God is often disappointed of his intention, wish, and desire.* Which dreames, full of fever-like subtiltie, and vaine dotages, (that I may speake no worse of them) are as I thinke, abundantly confuted by us.

II. We have heard Saint Paul, *Ephes. 1. 3. 4* teaching that the grace of God is given according to Election: Hence it appeareth, that the grace of God which is given to the Elect, can no more be hindred, than Election it selfe: For the effects of an immutable cause cannot but be most certaine, Vaine and void were
that

that Election, which should be made destitute of those meanes, without which there is no salvation; and observe that Saint Paul speaketh of the holy and faithfull *Ephesians*, lest any *Arminian* should say, that the Apostle speaketh of universall Election. Finally, as many places of Scripture, as there be which teach that they doe beleve that are ordained to eternall life, *Acts* 13. that they alone come, *that is*, doe beleve, who are given to Christ by the father, *that is*, are elected to salvation in Christ, *Iohn* 6. and that all that are predestinated are called, justified, and glorified, *Rom.* 8. and that God hath elected us to holinesse, *Ephes.* 1. and not by holinesse, or for holinesse; they doe all plainly prove, that faith and holinesse doe so depend on Election, and so cleave to it, that it cannot be but that he who is elected, must at length be converted: The faith of the Elect cannot altogether be blotted out, and finally be extinguished, but the Election of God must also be wiped out, and must perish: Whosoever God calleth by his purpose, shall certainly come, because God never faileth of his purpose.

III. Agreeable to these things are the words of the same Apostle, *Rom.* 8. 14. *As many as are led by the Spirit of God, are the sonnes of God.* Here I demand, whether it is possible that he who is the sonne of God, should be made the son of the devill? If there is any modesty left in them, they dare not say this openly, although it doth plainly enough follow from their opinion, by which they determine, that the Elect may be reprobated. This therefore being laid downe, that the sonnes of God cannot be made the sonnes of the devill, I demand, whence is this impossibilitie of falling away, and why cannot hee who is led by the Spirit of God, which is called the Spirit of adoption, be made the childe of the devill? The cause of this impossibility must either be the electiō of God, or mans

free-will ; but not mans free-will, as we have at large proved; therefore it is the Election of God, by which it cometh to passe, that it is an impossible thing that the faith of the elect should be finally lost and extinguished.

IV. And with what great efficacie God doth worke in mens hearts, the Apostle teacheth, *Ephes. 1. 19.* where hee wisheth that it were made knowne to the *Ephesians*, *what is the exceeding greatnesse of his power to us ward, who beleve, according to the working of his mighty power.* The Apostle doth purposely heape up emphaticall and significant words, whereby he might declare that power & effectuall strength, farre differing from the phrase of *Arminius*, in whose writings, these speeches are often found ; *that God will not use his omnipotency to the conversion of man, but a gentle invitation, which is agreeable to free-will.* And lest any one should seeke a refuge in the word *Power* and *Strength*, restraining this power to an effectuall perswasion ; the same Apostle doth in the same Epistle teach, that this power is the same with that whereby he raised Christ from the dead, where perswasion hath no place : for he presently addeth ; *according to the working of his mighty power, which he wrought in Christ, when hee raised him from the dead.* So *Colos. 2. 12.* speaking of our regeneration by faith ; *With Christ (saith he) ye are risen, by the faith of the operation of God, who raised him from the dead ;* Insinuating, that the resurrection of Christ, and our regeneration were wrought by the same force and power.

V. The same Apostle, *2 Thes. 1. 11.* doth pray that God would fulfill the worke of faith, with power, in the *Thessalonians*. And *Rom. 1. 16.* the Gospell is called, the power of God to salvation, because by the Gospell God doth shew his saving power. And *2 Cor. 10. 4.* he saith, *that our weapons*, that is, the
word

word of God, whereunto is joynted the efficacy of the spirit are mighty, to the pulling downe of strong holds, casting downe imaginations, and every high thing which exalteth it selfe against the knowledge of God, and bringing into captivitie every thought, to the obedience of Christ. Behold how often, and how diligently the Apostle doth extoll that power which God doth use to the conversion of a man ; what choise and forceable words hee doth reckon up, with which hee would draw our mindes into the admiration of that wonderfull and secret power. Agreeable to this is that of Christ, *Luke 11. 22.* where he doth describe, in these words, the casting out of Sathan obtaining the rule in man, and the greater power of the spirit of God thrusting him out : *When a strong man armed keepeth his pallace, his goods are in peace ; but when a stronger than hee shall come upon him and overcome him, hee taketh from him all his armour, wherein hee trusted, and divideth his spoiles.*

V I. These Sectaries here doe allcage and faine many things : First, they say that this power, how great soever it is, is resistible, neither doe we deny it ; but the question is, whether it may finally be overcome : For it is not likely, that God will exercise that mighty power and efficacy towards that man whom he will save, that hee might be overcome by man, and that man at length might be more powerfull than God : Yea truly, in that very place of the Apostle, *2 Cor. 10.* where hee doth extoll that power with a goodly speech, hee maketh mention of the resistance which doth rise against the knowledge of God, and doth resist it ; but yet at length being broken, it doth yeeld, and is willingly bound with happy bonds.

V I I. To that place of Saint Paul, *2 Thes. 1.* where hee prayeth that God would powerfully finish the worke of faith in the *Thessalonians*, they of the *Hage*, pag. 195. doe answer. That the Apostle doth not speake

speake of the beginning of faith ; but of the complement in the increase and perseverance of faith: By which speech, they cut their owne throats ; for if there be need of so great strength and power of God, to further the increases of faith , how much more power is there need of, for the beginnings of faith, and to put faith in an unbelieving man, in whom there is nothing which doth not resist God ?

VIII. They adde, that by the worke of faith, is understood patience, but unfitly ; for the worke of faith is not finished onely by the tolerating and bearing of afflictions ; also the words of the Apostle going before, doe reject this interpretation: For he saith, *Wee pray alwayes for you, that God would count you worthy of this calling ; and fulfill all the good pleasure of his goodnesse, and the worke of faith with power :* Hee doth wickedly, who restraineth the calling of God and the effects of the good pleasure of his goodnesse to patience alone.

IX. In the same place they guesse, that this fulfilling, is the obtaining of glory. But in vaine, for glory is not the perfection, nor the fulfilling of the worke of faith, but the fulfilling of the reward which wee apprehend by faith ; yea, the worke of faith is so farre from being there perfected, that it will then cease.

X. The men of our partie proved this by that place of Saint Peter, 2 Ephes. Chap. 1. Vers. 3. *The divine power hath given unto us all things which pertaine unto life and godlinesse, through the knowledge of him who hath called us to glory and vertue.* If God doth give us all things which pertaine to life and pierie, then hee giveth us that wee shall not resist finally, but obey God calling. The *Arminians* answer, that Peter here doth not speake of the bestowing of faith, and that he doth not teach, that faith is given to us by God, but onely of those things which hee giveth to them

them that doe already beleeve. This answer is besides the matter, and it doth not touch any part of our argument : Yet when Saint *Peter* saith, that *all things* are given us by God, which are necessary to salvation, they deale sincerely and faithfully, in that they will not have faith to be comprehended under this word, *omnia*, all things. For they which say in other places, that faith is the gift of God, doe here plainly enough witnesse that this was not seriously and in good earnest spoken by them. And truly, the men on our side doe bring no place out of the Scripture, to prove that faith is the gift of God, which the *Arminians* doe not corrupt and darken; because they deny that the habit of faith is infused into man, or imprinted on mens hearts by God : but they contend, that it is given to us by God no other wise than by perswading, and by giving powers by which wee may beleeve, if wee our selves will. Which truly is not to give faith, but to give helps and incitations, to obey which and to turne them into use, is in the power of free-will. To adde to their fraud and deceit, they doe corrupt the words of Saint *Peter* : Saint *Peter* saith, *That God hath given us all things that are necessary to life and godlinesse*. They, by giving, would have offering and propounding to be understood, which doe very much differ : For seeing that (as the *Arminians* confesse) eternall life is propounded even to reprobates, it will be said, that eternall life is given to the reprobates, if to propound and offer be the same that it is to give.

That faith and repentance is from God the Scripture proveth. That faith is the gift of God Saint *Paul* teacheth, *Ephes. 2. 8. By Grace ye are saved through faith, & that not of your selves, it is the gift of God. That gift of which Saint Paul speaketh here, is neither salvation alone, nor faith alone : But this is the gift, To be saved by grace through faith. Whence it appeareth that*

that faith is as well comprehended under this gift, as salvation. But if salvation alone were here called the gift of God, yet it would thence necessarily follow, that faith is the gift of God : For hee that giveth salvation, must needs also give the meanes, without which there is no salvation. The same Apostle, *Phil. 1. 29.* saith, *It is given to you in the behalfe of Christ, not onely to beleve on him, but also to suffer for his sake.* Doe you see that it is given to us, not onely to be able to beleve, but also the act of beleaving, and to beleve it selfe ? That repentance is the gift of God, Saint Peter doth witnesse, *Acts 5. 31.* *God hath exalted Christ with his right hand, to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of finnes.* And *2 Tim. 2. 25.* *If God will at anytime give them repentance.* Saint Paul, *Rom. 5.* doth say: *That the love of God is shed abroad in our hearts by the Holy-Ghost, who is given us ; To wit,* because the Holy-Ghost doth imprint that sure confidence in our hearts, that wee are loved by God. Here you see that not onely the powers, of willing and doing, are given by God, but also to will and to doe it selfe. Seeing therefore that as many Christian vertues as there are, there are so many gifts of God, and the same vertues are habits, it must needs be, that those habits are from God, and therefore not engrafted by nature, which *Pelagius* himselfe hath not said ; nor obtained by use and actions, the grace of God helping, as the *Ayminians* will have it, for so man himselfe should give either all faith, or at the least some part of faith to himselfe, and should owe it to his owne labour and industry. For truly, if God doth give the power of beleaving, and doth not give the act of beleaving after the same manner as he giveth the power, because (as these Sectaries thinke) God doth give the power of beleaving unresistably, but he giveth the act of beleaving onely by perswading and inviting,

and

and that by a perswasion which we may obey or resist; consent to, or refuse: There is nothing so cleere, as that the very act of beleeving, and therefore faith it selfe, is not from God alone, nor from the meere grace of God, but is due, partly to God, and partly to mans free-will. Which that it is the opinion of the *Arminians*, and that they thinke that grace is not the totall, but partcause of faith, we have proved before. Whereunto add that which they say, that God doth give faith no otherwise than by perswading, and by a gentle invitation: Which if it be true, it will be said that God doth give neither the power nor act of beleeving. For he that doth onely perswade and exhort to run, although he set on fire all the brands of his oratory Art, yet he will never be said to give the power of running, nor to runne it selfe.

XII. Seeing therefore that the habit of faith, is the gift of God, it must needs be, that it is infused and imprinted on our hearts by God himselfe; which if it be so, it is impossible that this infusion can be hindred in the elect; For what should hinder it? Doth the mutability and instability of the decree of God hinder it? No; His decrees can neither be abolished nor changed. Doth the evill affection of the heart of man hinder it? No, every man is ill affected before he hath received faith from God. Doth the obstinate hardnesse of some men hinder it? No, this hardnesse is softened by faith being received: Which also God promisseth that he will doe, *Ezech. 36. 26.*

XIII. This promise of God, and others of the like sort, by which God promisseth that he will give an heart of flesh, and will write on it his law, and that he will cause that we should walke in his waies, doe promise an infallible certainty of the conversion of the elect, and the grace of God, which is impossible finally to faile: For what can hinder that God should not stand to his promise, and should fulfill that

that which he hath certainly and absolutely promised ? Doth the hardnesse of mans heart hinder ? No, this is that which he doth promise, *to wit*, that he will soften the stony heart. Doth the wickednesse of man hinder ? No, there is no man but he is wicked before God converteth him. Is it the stubbornnesse which is in some men more than ordinary ? No, *where sin abounded, there also grace abounded*. Finally, there can no impediment be objected, which God cannot put away and remove. There is nothing so intricate, out of which the wise goodnesse of God cannot cleere himselfe ; and therefore to whom hee promised hee would give a new Spirit, that hee would take from them their stony heart, that he would cause that they should walke in his waies, it is impossible that these should not be converted, or should finally fall away. Neither doe the *Arminians* themselves deny it, although they seeme contentiously to strive against it. For, in the 286. page, of the conference at the *Hage*, they doe confesse that by these words of God in *Ezekiel*, *It is declared that God will so effectually worke, that all obedience must follow* : But (say they) is that done irresistably ? As if the controversie were in that : It is sufficient that it is done most certainly, infallibly, and unavoidably, although man should for a time resist, and should be adverse and contrary to God calling, *that is*, to his owne salvation : For the works of piety, which are adjoynded to follow this change of the heart, are not laid downe as conditions, on which this change is to be, but as fruits and effects which are to follow this change of the heart.

XIV. These Sectaries doe devise another hiding hole, in saying that this promise of giving a new heart, was made to a whole nation, not to severall men : But these are vaine things. For, *Regeneration*, and the change of the heart, is a gift which is given

to particular men : Neither were this promise true, if it were to be performed to a whole nation, in which there have alwaies beene very many that have beene stubborne and rebellious : Therefore this promise pertaineth to those alone who were to be truly faithfull.

XV. They dispute never a whit more wittily, when they say, *Collat. pag. 269.* that by these places is promised, not the first beginning of preventing grace, but a greater plenty and progresse of grace. I doe not deny but that even the progresse and proceeding in grace is promised here ; but I earnestly affirme, that here the beginnings also of conversion are promised : The very words *a new heart*, doe prove this : For then truly and properly is the heart new, when it begins to be changed : Nor is it credible, that the increase of grace is promised without the beginning of it.

XVI. I further demand, whether that promise whereby God promiseth that he will cause that wee shall walke in his wayes, is extended to the end of the life, or for a short time : If not to the end, then this promise is in vaine, yea, and absurd, because by it God should promise that he would so long give them his grace, untill he should againe take it away, and destroy them for ever. Also the words themselves doe witness, that it is spoken of a perpetuall grace. For God doth promise, that he will cause that they should not depart from his waies ; in which words, finall perseverance is promised.

XVII. And if the grace of God may be finally hindred in all and particular men, it might come to passe that it should be hindred in all men ; and so there would be none elected, there would be no Church, and Christ should have dyed in vaine. For nothing can be imagined more absurd, than to suppose that God decreed that some men should beleve and be saved,

saved, and that that should be done irresistably, and yet that he did not decree of any one man, nor of any particular person : There is nothing more absurd, than to determine, that it must needs be that some be saved, and yet that there is no man who may not be damned. By what meanes can any certainty be made or concluded out of many uncertainties ? Or is it credible and likely, that the decree of God as concerning the whole Church, cannot be deluded, and yet may be made frustrate in the severall members of the Church ?

XVIII. Nor doth the truth finde any small refuge in the words of Christ, *Iohn 6. 44. 45. No man can come to me, except the father, who hath sent me, draw him ; and I will raise him up at the last day. It is written in the Prophets ; They shall be all taught of God. Every man therefore that hath heard, and hath learned of the father, cometh to me.* Every word is a thunderbolt. The *Arminians* thinke, that there are many that heare and learne of the father, who doe not come, nor follow. This is diametrically and directly contrary to the words of Christ ; *Every man that hath heard, and hath learned of the father, cometh to me.* For he speaketh of a certaine manner of hearing and learning, which is peculiar to the *Elect*, and which doth worke in their heart what he commandeth. The same *Arminians* doe affirme, that many are drawne, who notwithstanding doe not come. But here also they offend against the words of Christ, where he saith, *No man can come to me, except the father draw him, and I will raise him up at the last day.* For he speaketh of a certaine sure kinde of drawing and obedience, by which whosoever are drawne, and doe come, shall be raised up by Christ at the last day. Hee speaketh therefore of a kinde of drawing which cannot finally be resisted.

XIX. Out of the same place of Saint *Iohn*, this argument

gument is framed : *Whosoever hath heard, and hath learned of the Father, doth come : whosoever is drawne hath heard and learned : Therefore whosoever is drawne, doth come.*

XX. By the same place, the opinion of the *Arminians* is refuted, whereby they teach, that all men are drawne, and that sufficient grace is given to all : For the scope of Christ is to set downe the cause, why the Jewes of Capernaum could not come, *to wit*, because they were not drawne by the Father ; that on the contrary he might teach, that they would have come if they had beene drawne : by which words, he doth not obscurely teach, that all who are drawne doe come.

XXI. These proofes, brought out of this place, are not grounded on the word *drawing*, which wee know to be many times taken more largely, and to be sometimes used for an invitation which is not obeyed ; but they are grounded on the whole coherence of this place, and on the course of the speech, which doth more than certainly demonstrate, that it is here spoken of a kinde of drawing, with which whosoever are drawne, doe come. In which sense, the word *drawing* is used, in the beginning of the *Canticles* ; *Draw mee, and wee will runne after thee* : Which also Saint *Austin* doth acknowledge, *Lib. I.* against the two Epistles of the *Pelagians* ; where when he had admonished the Reader, that Christ did not say, *lead*, but *draw*, he addeth : *Who is drawne, if he be already willing ? And yet no man cometh, unlesse he be willing : He is therefore after a marvellous manner drawne, that he should be willing, by him who knoweth to worke inwardly in the very hearts of men, not that men unwilling should beleieve, (which cannot be) but that of unwilling, they might be made willing.*

XXII. Nor is it credible that that grace is finally resistable, whose chiefe office is to take away finall resistance ;

sistance; for so it should not doe that for which it is ordained; especially seeing that Christ saith, *Iohn 4. 14. Whosoever drinketh of the water that I shall give him, shall never thirst, but the water which I shall give him, shall be in him a well of water, springing up to everlasting life.* For it doth manifestly appeare, that it is here spoken of a kinde of grace, which being once well admitted and received into the heart, is never lost, but doth remaine to eternall life, and like an everlasting fountaine, is never dried: No lesse direct are the words of Christ, *Iohn 6. 35. He that beleeueth in me, shall never thirst: and Vers. 51. He that shall eat of this bread, shall live for ever:* All which were false, if true faith, which doth seriously apprehend Christ, might be shaken off, and be finally lost: For then there would be some, who after the eating of the heavenly bread, should perish for ever.

XXIII. And if there be any certainty of Salvation, or any full perswasion of the Saints, it must needs be, that the grace of God in them cannot be overcome, nor finally extinguished; for other wise, this certaintie were vaine and deceitfull: For how can he be certaine of his Salvation, who doth beleeve that the grace of God may be hindred and abolished by a small resistance? And that on Gods part there is no absolute and peremptorie election, but when the course of our life is finished? And that on mans part, the free-will of man in most holy men is furnished with power whereby it may altogether drive away the Spirit of God?

XXIV. But the Scripture in six hundred places, doth teach and command certaine and sure confidence of our Salvation. Saint Paul saith, *Rom. 8. 16. The spirit doth witness together with our spirit, that we are the sonnes of God:* Can there be any more certaine witnesse, and more worthy of credit, than the Spirit of God? Surely the Scripture doth teach how certain

caine this inward testimony is, while it calleth the spirit, a Seale deeply imprinting the promises of God on our hearts, and the pledge of our inheritance, *Ephes. 1. 13. and Chap. 4. 30. and 2 Cor. 1.* So also *1 Iohn 5. 10. He that beleeveth on the Sonne of God, hath the witness of God in himselfe.* This testimony is beyond all exception; which testimony whosoever doth not feele in himselfe, he ought rather to thinke ill of himselfe, than to measure other men by his owne foot, and to judge of others confidence, by his owne incredulitie.

XXV. The Apostle to the Hebrewes, *Chap. 3. Verse 6.* doth command us *to hold fast the confidence and the rejoycing of the hope, firme unto the end.* And *Chap. 10. Vers. 22.* *Let us draw neere with a true heart, in full assurance of faith.* And *Ephes. 3. 12.* *In Christ we have boldnesse and accesse with confidence, by the faith of him.* And *1 Iohn 5. 13.* *These things have I written unto you, that beleeve on the name of the Sonne of God, that yee may know that yee have eternall life.*

XXVI. Our Saviour himselfe doth promise, that he will give us all things, which wee shall aske in his name, *Ioh. 14. 13.* If therefore wee aske grace which cannot be overcome, nor extinguished, and perseverance in the faith, Christ promiseth that wee shall receive what we aske.

XXVII. Doth *David* speake as one doubting of his salvation, *Psal. 17. I shall see thy face in righteousness, and I shall be satisfied with thy likeness?* Or *Simeon* speaking thus *Luk. 2.* *Now leitest thou thy servant depart in peace, according to thy word?* Or *Stephen*, who, his enemies gnashing their teeth at him, and being certaine of death, did cry out, *I see the heavens open, and the sonne of man sitting at the right hand of God?* Could the grace of God be overcome by free will in those men? Or was their confidence deceitfull and failing, and the decree of God concerning their

their salvation yet revocable, as these Sectaries speake ?

XXVIII. Why should I speake of Saint Paul ? who desiring to be dissolved, and to be with Christ, being full of faith, speaketh thus, *2 Tim. 4. 18. The Lord shall deliver me from every evill worke, and will preserve me unto his heavenly kingdome* : And in the same place, after he had endured so many labours, he doth utter this as his victorious song : *I have fought a good fight, I have finished my course, I have kept the faith : Henceforth there is laid up for me a Crowne of righteousness, &c.* With no lesse confidence doth he speake both in his owne, and in our name, long before the end of his strife, *Rom. 8. 38. I am perswaded, that neither death nor life, &c. nor any other creature, shall be able to seporate us from the love of God, which is in Christ Iesus our Lord.*

XXIX. But the doubting of our salvation doth please these Sectaries, who are stuffed and strouted out with pretended modestie and humilitie. Their words against the *Walachrians*, pag. 76. are these : *whether any one can be certaine that he shall persevere in the faith ; We will not say, yea, wee suppose it to be very profitable to doubt of these things, and that it is laudable for a Christian Souldier, to the shaking off the sloathfulnessse and the drowsinesse of the soule in the worke of Religion* : In the same place they admit onely that certaintie, whereby one doth know that God, and sufficient helpe, shall not be wanting to him, so that hee bee not wanting to himselfe ; which certaintie surely may be in any Reprobate. They doe instill these things with a goodly shew, under the pretence of instigation to good workes, that they might secretly overturne the foundation of faith, as it were by undermining it ; and as if there were no way of stirring up sluggishnesse, but by the damage of Faith. It is prophane modestie

deftie which maketh men incredulous and unbelieving; and under a ſhew of humilitie, doth teach them to diſtruſt God. But they themſelves, who teach theſe things, doe boalt, that God hath given them what he ought, yea, and that God is bound to give them ſufficient grace; that it might appeare, that under this affected humilitie there is much pride.

C H A P. XLVII.

The judgement of Saint Austin concerning this Controverſie.

I. **T**He certaintie of perſeverance may be taken two wayes: Either for the certaintie of the decree of God, by which God decreed to give perſeverance in faith, to them whom he elected to ſalvation: Or for that confidence, by which one doth certainly perſwade himſelfe, that he ſhall never be forſaken by God. The firſt certaintie is neceſſarily drawne from that Election which is abſolute, and is not for faith fore-ſcene, but not the latter: Becauſe God hath decreed many things concerning us, whereof he hath not yet given us the full knowledge.

II. The full perſwaſion of the faithfull doth not reſt on any revelation, whereby God hath laid open to us the ſecrets of his counſels, but on the promiſes of the Goſpell, and on the inward feeling, whereby one ſearching himſelfe, doth feele that he doth ſeriously beleeve in Chriſt, and on the inward teſtimony of the Spirit, witneſſing in our hearts that we are the ſonnes of God: Yet there may be many, and thoſe good and godly men, who although they belong to the election of God, have not come to this full confidence,

III. Saint

III. Saint *Austin*, being beaten in this question, and exercised in often contentions of the *Pelagians*, is a most earnest maintainer of the former certaintie; and doth gather from the election of God, according to his purpose, that the elect can never be forsaken by God, and that grace is given which can never faile, and by which they shall certainly persevere. There are many excellent things in his workes to this purpose, but he doth no where speake more plainly than in his booke, *de correp. & gratia*, which he writ when he was very old. In the twelfth Chapter he hath these words: *There is given to the Saints that are predestinated by the grace of God to the kingdome of God, not onely such helpe of grace, but also such a helpe, that perseverance it selfe is given them, not onely that without that gift they could not persevere, but also that by this gift they cannot but persevere.* For he hath not onely said, *Without me ye can doe nothing*, but he hath also said, *ye have not chosen me, but I have chosen you and have appointed you that you might goe on, and might beare fruit, and that your fruit might remaine:* In which words he declareth that he hath given them not onely righteousness, but also perseverance in righteousness. For Christ so appointing them, that they should goe on and beare fruit, and that their fruit should remaine, who dare say that perhaps it shall not remaine? For the gifts and calling of God, are without repentance, that is, the calling of them who are called according to his purpose. Christ therefore making intercession for these, that their faith should not faile, without doubt it shall not faile to the end, and by this it shall persevere to the end, and the end of this life shall finde it remaining.

And a little after, *The will of them is so much inflamed by the holy-Ghost, that they therefore are able, because they so will, and they doe therefore so will, because God worketh in them that they may will: For if it is so great infirmities of this life (in which, notwithstanding it was necessary*

necessary that vertue should be wrought for the repressing of pride) mens wills should be left to themselves, that if they would they might remaine in the helpe and assistance of God, without which they could not persevere, and God should not worke in them that they might will : The will it selfe, by its owne infirmity, would faile among so many and so great temptations, and they could not therefore persevere, because failing by their infirmity they could not be willing, or by the infirmity of their will they could not be so willing that they might be able : Therefore the infirmity of mans will was helped, that by the grace of God it might be driven unavoidably, and inseperably ; and therefore, although weake, yet it should not faile, nor be overcome by any adversitie. Hee suffered and permitted Adam, the strongest man, to doe what hee would, but he hath preserved to the weake, that they should will invincibly, by him that giveth it, and invincibly should not forsake it.

Observe the words, *unavoydably, unseperably, and invincibly* : he used not the word *irresistability*, which the Jesuites had not yet coyned : But hee used words which have no lesse force to set out the power of the most certaine, and finally, insuperable and unconquerable grace of God, in them who are elected according to the purpose of God. And yet he doth use the word *resisting*, Chap. 24. where he thus speaketh : No free-will of man doth resist, God being willing to save. For to will or nill, is so in the power of him that willeth or nilleth, that it cannot hinder the will of God, nor overcome his power. Excellently spoken, although Arminius cry out against it.

C H A P. XLVIII.

That the Arminians doe plainly stablish that irresistablenesse which they impugne.

I. **V**Nresistablenesse is painted, by the *Arminians*, as a monster, whose beard they pluck, and whom whom they prick with needles and goads. Wee have already taught, that they doe build castles in the ayre, and paint gourds and vaine conceits, and doe impugne their owne dreames : For we acknowledge no such unresistablenesse as they feigne.

II. But this is the greatestt marvell, that they themselves doe build up, and doe every where stablish that unresistablenesse which they doe falsly attribute to us, and doe impugne with all their forces. You may say they are blind-folded fencers, who fighting with their eyes shut do beat the ayre and wound themselves.

III. The *Arminians* against the *Walachrians*, page 68. Doe deny that they say, *That the Holy-Ghost doth worke upon the will by no other meanes than such as may be resisted.* But (say they) *wee would have these things restrained to none, but to that ordinary manner of conversion, which the Spirit for the most part doth use, not doubling but that the conversion of some one or other, is sometimes wrought by an extraordinary meanes.* Here wee have them confessing themselves guilty : For by this saying, they overthrow from the foundation whatsoever they have builded up. For it God convert some men irresistably, and doth give them faith by his precise and absolute will, it is impossible that these should be elected for faith
fore-seene,

fore-scene, and by an Election which doth rest on the fore-seeing of faith. For he who is absolutely and unresistably appointed to faith, must needs be absolutely appointed to salvation. Hee should doe foolishly, who should faine God decreeing thus ; *I indeed decreed to save this man, if he will beleeve : But I will give him faith unresistably.* Election cannot depend on the fore-seeing of that condition, which God hath decreed certainly and infallibly to doe. Thus God did not decree that *Philip* should live if hee had breath ; but he hath certainly decreed to give him breath, that hee might live.

IV. Hence it appeareth, with what equity these Sectaries deale with us : For falsely attributing *unresistablenesse* to us, they cry out, that thereby mens wills are compelled, and that it cannot be called obedience, to which man is unresistably compelled ; yet the same men doe thinke that there are some who are converted unresistably, and after an extraordinary manner, and whose conversion they doe not deny to be obedience.

V. Adde to these, that old and worne opinion among the *Arminians*, which wee every where meet in their writings : That God doth call some man after a manner that is not congruent and agreeable, whereby they that are called doe never follow, although they be able to follow : That some againe are called in that manner, state, measure, and time, which is congruent and agreeable, by which meanes whosoever are called, doe certainly and infallibly follow God calling. Also wee have before in the 44. Chapter, brought the words of *Arminius* himselfe, whereby he determineth that such a calling is made by the decree

of God, and administred by his certaine and sure predestination : And justly ; For why should God choose this apt state, this fit time, and this congruent manner, whereby they that are called doe certainly and infallibly follow, unlesse because he will have them certainly and infallibly to follow ? Surely these things maintaine the same unresistablenesse which is beleevd by us, *that is*, a certaine and infallible event from the preordination of God. They endeavour indeed to quallifie their opinion, by peeing to it this clause : *Those whom God doth call after a congruent manner, are indeed certainly and infallibly converted, but so that they may not be converted.* For (if *Arminius* be beleevd) they may doe that which never hath beene, nor never shall be ; which God certainly fore-knew should not be ; and which if it should come to passe, the purpose and preordination of God (which *Arminius* doth here acknowledge) should be made void.

V I. The same men doe stablish unresistablenesse by that their old opinion, whereby they teach, that God in our conversion doth unresistably enlighten the understanding, and stirre up the affection. It is something, that they confesse that part of our conversion and regeneration is wrought unresistably, *to wit*, the enlightning of the minde, and the raising up of the affections. But I further affirme, that by that unresistable enlightning of the minde, if it be cleere and evident, and by that raising of the affections, if it be vehement, the will is necessarily affected, and drawne to a spontaneous assent, as wee have at large proved.

V I I. They doe no lesse hurt and wound themselves, when they teach that the power of beleeving is given unresistably : For, what powers of
beleeving

beleeving are there but by faith ? For, habits are the efficient causes of operations, as the first acts are the causes of the second. Or what powers of beleeving can there be without faith ? If therefore the powers of beleeving are given irresistably, it is plaine, that faith also, and therefore the assent of the will, is given irresistably, seeing that the power and faculty of beleeving is placed formally in faith it selfe.

The *Arminians* of the *Hage*, *Collat. pag. 269.* doe grant that God doth irresistably cause, that alway there are some who beleeve : By which grant they doe plainly disturb their owne matters. For who are these *some* ? Are they not some certaine persons ? Therefore God doth irresistably worke, that certaine persons should beleeve. Is it likely that God doth irresistably cause that some should beleeve, & hath not appoynted who they should be ? For so it would come to passe that God predestinated some men to beleeve irresistably, and that hee predestinated none. Is it possible that God should cause, that some men should beleeve irresistably, and yet that the same men should not beleeve irresistably ? As if I should say, that God doth cause that some should die, who yet certainly doe not die. And seeing by the opinion of *Arminius*, there is none of the Elect, who may not be reprobated, and cause that God should be disappointed of his intention, it is a marvell how God should cause irresistably that some should beleeve, when there is none of them who beleeve and are converted, but may finally resist, and so perish. Whatsoever may happen to severall men, may also happen to all. Nor can the purpose of God be certaine, of causing irresistably that some should be converted, unlesse some

be irresistably converted. Even as the purpose of God, of causing some to be drowned cannot be certaine, unless some be drowned.

The same men, *Collat. pag. 293.* say ; That to conversion there is required a power which must in many parts exceed every created power, although it should not worke irresistably : For that nature may be effectually converted, something is required that is more powerfull than it selfe.

These things seeme to me to be such as cannot stand together ; that the power of the Spirit, by which wee are converted, doth in many parts exceed the power of nature ; and yet that it may be resisted by nature, that it may be overcome, and may finally be hindred : for of such a resistance is it spoken here.

There is no cause therefore to feare lest irresistability, being thrust at by the *Arminians*, should fall downe, seeing that on the one part they doe hold it up, and underprop it from falling, yet it is worth the labour to know with what objections they doe enforce it.

CHAP. XLIX.

The wake objections of the Arminians against Irresistability (that is, the infallible certainty of the conversion of the Elect) are answered.

I. **T**Hese Sectaries doe lay the chiefe foundation of their cause, in that their false opinion, and already confuted by us. That God doth not administer and supply the meanes to conversion and faith, by any absolute and precise decree

decree : For if God calling men, doth precisely and absolutely intend the conversion of no one man, it is not needfull that the conversion of any one should precisely follow the supplying of those meanes. This their foundation, seeing it hath beene overwhelmed and cast downe by us, the other things which they would build upon this, must needs fall.

II. The *Arminian* conferrers at the *Hage*, doe very ill heape together many things, to the overthrowing whereof there is need of no great contention. In the front of the battell, they set that place in the *Acts*, Chapter 7. 15. Where *Stephen* doth lay it to the charge of the rebellious Jewes, that they have alwaies resisted the Holy-Ghost : Whence they inferre, that the Holy-Ghost, when he worketh in man, doth not worke conversion irresistably.

III. But they doe unwilfully prove that which is not in controversie. For we doe not teach, wee doe not acknowledge that irresistability which they attribute to us. This conclusion therefore doth not hurt us, who doe willingly confesse that the Holy-Ghost doth not alwaies so worke in mens hearts that hee taketh away all resistance. Furthermore, they suppose a thing which is most false, as a thing true and granted, to wit, that the Holy-Ghost wrought in those Jewes, and that they resisted the inward operation of the Spirit. *Stephen* chargeth the Jewes, that they alwaies resisted the evident testimony of the Holy-Ghost, speaking by the Prophets. This the following words of *Stephen* doe declare : *which of the Prophets have not your fathers persecuted ? &c.* Nor if *Stephen* should speake of the Holy-Ghost dwelling in the impious, and unbeleeving Jewes (which yet

is very false) would it thence follow that he spake of the Spirit of Adoption, and of the grace peculiar to the Elect, which doth certainly and infallibly worke faith and conversion in them alone?

I V. With this place, there likewise fall to the ground those places in which the Scripture, *Psal. 78. Esay 63. Matth. 23. 37. Prou. 1. 24. &c.* faith, that the Iewes tempted God, and stirred him up to wrath, and made sad the Spirit of his holiness; that the chickens would not be gathered; that they who were called, refused; &c. All these (say I) are nothing to the purpose. The Scripture there speaketh of ungodly and rebellious persons; but in this question it is spoken of the faithfull and the Elect; and the question is, whether it may be that they may never be converted, and may finally resist the Spirit of Adoption. To the proving of this, the places which speaketh of Reprobates, which we confesse doe finally resist God calling, and doe want the Spirit of Adoption, are plainly besides the purpose. Finally, these Sectaries doe not prove, that in all these places it is spoken of a finall resistance, of which alone it is spoken here.

V. But (say they) God, *Ezechiel 18. 31.* doth command the Israelites to make them a new heart, and a new Spirit. Whence they gather that man may performe what he is commanded, or resist God commanding. I am ashamed of this old trifle and *Pelagian* colewort, so often brought againe, and as often rejected, First of all, what need is there to prove that an unregenerate man is able not to obey this commandement of making him a new heart, seeing this alone he is able to doe, *to wit,* not to obey; and he cannot obey? And that man
can

can doe whatsoever God commandeth is an heresie of the *Pelagians*, already confuted by us. The precepts of God are not the measure of our powers, but the rule of our duty, the summe of our debt, the matter of our prayers, the scope of our strife. But of these things more than enough.

VI. Fourthly, they pretend that place, *Esay 5. What could more have beene done to my Vineyard, which I have not done to it ?* Whence they inferre; that the grace of God doth not worke conversion in man irresistably. This is a prodigious consequence ; and if it were good, yet the conclusion would rouch neither the question, nor us ; who confesse that in the *Elect* themselves, conversion is not wrought without some resistance. Adde to these, that to the question wherein it is spoken of the conversion of severall men, a place speaking of the calling of a whole nation is unwisely brought. When it is spoken of the certainty of the conversion of the *Elect*, they ought not to bring a place speaking of the rebellion of an incredulous and unbelieving nation. Finally, they deale so as they who are very carefull, lest they should say any thing that should make to the purpose.

VII. By the way, the Reader shall observe, that unproper phrases, and spoken after the manner of men, ought not to be taken as properly spoken. God is figuratively said to have wished and expected fruit from his vine. Desires, and griefe, as if having spent his labour in vaine he had failed of his propounded end, cannot happen to God : When God doth wish the conversion of men, as *Psal. 81.14.* he doth insinuate nothing else, than that the conversion of man is acceptable to him : So, when he is said to expect fruit from the

Vine, or from the Fig-tree, *that is*, from the Church, or from particular men; and when the Vine disappointed his hope, not presently to pluck it up by the roots; understand, that God doth require and demand obedience, and that when that which ought to be done is not done, he is not presently ready to punish, but doth deferre it, *Luke 13. 9.* God doth not expect those events which hee fore knoweth will not come to passe: Much lesse doth he expect those events in the Godly, which hee himselfe is to worke.

VIII. They stumble at the same stone, when they cite that of *Ezechiel, Chap. 11. Vers. 2.* *Some of man, thou dwellest in the midst of a rebellious house, who have eyes to see, and see not, &c.* Whence they inferre that man indeed hath eyes, and eares, and power of converting himselfe, but he is able to resist. Unwisely spoken; for who doth deny that man is able to resist? yea, of his owne nature hee doe nothing else. Why doe they heape up to us the example of reprobates and wicked men, in the question whereby it is demanded, whether it may come to passe that hee who is elected can finally resist grace, and fall from it? By the way, the Reader shall remember, that of the same people to whom eares and eyes are here attributed, God doth thus speake, *Deut. 29. 4.* *The Lord hath not given you an heart to understand, nor eyes to see, nor eares to heare, to this day.* For there are two kindes of eyes, some, which onely the faithfull have, *to wit*, the eyes of faith; some, which reprobates may have, who seeing and willing doe perish; who seeing doe not perceive, and doe heare heavily with their eares, *Mat. 13. 26. 27.* these mens eyes are carnall and cloudy; these men, naturall reason being their guide, have a superficiall

superficiall knowledge which doth not affect the heart, or if any divine light hath risen to them, it doth rather dazle their eyes than enlighten them; yea, that knowledge which they have, they endeavour to choake, willingly groping at noone day.

I X. The places of Scripture which they adde, they do in the same manner mis-allage, *Zach. 7. 11. Esay 6. 9. Mat. 13. 4. Acts 28. 25. and 26.* By which places, no other thing can be proved, than that reprobates and rebellious persons may refuse the grace of God, and resist his admonitions; which we willingly confesse: But what is this to finall resistance in the Elect?

X. They doe gloriously boast of the words of Christ, *Mat. 11. 21. Woe unto thee Corazin, woe unto thee Bethsaida; for if the mighty works which were done in you, had beene done in Tyre and Sydon, they would have repented long agoe in sack-cloth and ashes. The like place you have, Ezech. 3. 6. Out of the place of Matthew they thus dispute.*

That grace by which some men, to whom it is given, have not beene converted, and others had beene converted if the same had beene given to them, is resistable.

But the grace of conversion is such.

Therefore the grace of conversion doth not worke irresistibly.

There was no cause that they should so labour in the proving of either proposition, seeing we willingly admit of the conclusion: Wee know that the Elect themselves doe resist the grace of God, although not perpetually, nor so that the grace of God should be finally hindred. The question is whether it may come to passe, that the Elect may

so resist the grace of God, that they may never be converted, or that they may extinguish it, and finally hinder it. The good men doe not touch this question, but doe wander other where.

X. Yet doe they not uphold those two propositions with fit proofes. The Major and first proposition they thus prove: *If Grace worke conversion in man by an unresistable force, it should alwayes and every where worke with the like efficacy.* But I deny that that will follow: For although grace should unresistably worke conversion in all men that are converted, yet it might come to passe, that it should worke in some men with greater efficacy, *to wit*, in those who are so affected, that they doe presently and without delay, follow God calling, and are inflamed with greater zeale and fervency than others, who obey more slackly and slowly.

XII. They prove the Minor and second proposition, by the example of the men of Tyre: But they suppose (without any proofe) that Christ in this place doth speake of true conversion, by which they are converted, to whom God doth give true faith and repentance: Which surely is a great demand. For seeing the men of Tyre and Sydon did not pertaine to the Election of God, because they never were converted, if the miracles had beene done amongst them, which were done amongst the men of *Corazin*, they might have beene touched with a reverence, and have beene affected with the sense of their sinne, and have beene cast downe with that repentance which is bred by the feare of punishment; such as was the repentance of *Ahab*, *1 King 21.* and of the greater part of the *Ninivites*, as the ruine of *Ninive* a while after doth declare, as wee learne,
Neh.

Neh. i. 1. and out of the last Chapter of *Tobias*. In which thing, the men of Tyre had beene more praise-worthy, than the men of *Corazin*, who among so many miracles did not feele the least touch of griefe, nor gave any signes of repentance. But I deny, that it was in the power of the men of Tyre to obtaine true faith, and to persevere in it: without which yet there is no true repentance. And truly the *Arminians* seeme to me to accuse God of deceitfull envie, and ill will, because he knew that the men of Tyre were so affected, that if those miracles had come to them, they had seriously repented, and come to salvation; and yet hee envied this benefit to them, which notwithstanding he bestowed on a people whom hee knew would neither be converted by miracles, nor by preaching.

XIII. In the seventh place they thus dispute:

They who may resist the word of Grace and salvation, may also resist the Spirit of repentance. But men may resist the word of grace and salvation: Therefore the same men may also resist the Spirit of repentance.

Wee admit of the conclusion in that sense which I have often said. They prove the Minor by the examples of reprobates, whom we know doe finally resist: But here it is spoken of the Elect, and the question is, whether they may so resist grace that grace may be overcome and finally extinguished. This which is the thing to be proved, and is the state of the question, they leave untouched.

XIV. Being driven from the Scripture, they flye to Reason, and thus frame a Syllogisme:

That which is required of us in the Gospell for due and filiall obedience, that is not wrought in us by an irresistible power.

But

But faith and repentance are required of us in the Gospel for due and filial obedience :

Therefore they are not wrought in us by an irresistible power.

The Minor hath no need of prooffe. The Major they prove thus ; because that which is onely done in man by another, so that hee onely behaveth himselfe passively in it, cannot be called obedience.

All these things are grounded on a double calumny : The first is, whereby they faigne that wee teach that conversion is wrought in us irresistably : The other, whereby they attribute to us, that wee say conversion and faith is wrought by God without us ; and that men in conversion behave themselves onely passively. Truly wee acknowledge no such conversion, in which man should doe nothing but onely suffer ; we know that man is so drawne by a sweet and effectuall motion, and that his will is so bent and turned, that of unwilling he is made willing, and doth worke, and is moved of his owne accord : Wee know that it is man himselfe that doth beleve and repent, and not God. But we say that God doth give to man, that he may be able to beleve and repent : No otherwise than the frist doth move it selfe in the wombe, and yet the motion it selfe and the power of moving, it hath from God : It is sufficient to obedience, that man doth voluntarily obey God.

XV. And here we intreat the Reader that hee would stay a little, and take notice, how inconsiderately the *Arminians* deale here, and how adverse and contrary they are to themselves. They deny that conversion can be called obedience, if man doe onely behave himselfe passively in it : But they themselves teach, that man doth onely
behave

behave himselfe, passively, in the beginning of his conversion, which yet all the *Arminians* acknowledge to be obedience. Their words are these in their Epistle against the *Walachrians*, pag. 69. and 70. *Whether wee say that the will is moved by the spirit onely by the fore-going operations of the understanding, or that there is a certaine new cnergeticall and operative quality infused to it, wee alwaies determine that the will is first moved, that is, becometh it selfe passively, before it doth actively move it selfe to that which is good.* This they say, but that is especially to be noted, that the *Arminians* doe with one mouth teach, that the understanding is unresistably enlightened by God; that is, that knowledge is so given by God that it cannot be resisted, when yet that knowledge is a kinde of obedience. For the Scripture doth every where command us to know and understand, *Psalme 2. 10. Mat. 13. 10. and 2 Tim. 2. 7.* Is not the earnest alacrity of the Angels, to fulfill the commands of God, obedience? yet they cannot resist God commanding, nor can they desire to resist.

XVI. Lastly, they heape together absurdities, which they thinke may be drawne for that power which they call irresistible: They say that it doth follow from thence, that no other can be converted than they that are indeed converted: And that no man can be converted, before hee be converted indeed. But this ought to be so farre from seeming absurd, that on the contrary, it is impious to beleve that any one may be converted and regenerated, but he whom God doth convert and regenerate, and to whom he giveth faith and the Spirit of Adoption; or that any one can be converted, before God convert him.

For

For if we be all by nature dead in sinne, it is certaine, that there are no other that can rise out of that spirituall death, than they that doe indeed rise. And if faith and the Spirit of Adoption is a gift of God proceeding from his meere grace; it is plaine, that they at length can be converted to whom God doth give grace, whereby they may be converted in act. And seeing wee are brought to that passe, that there is no man who doth not resist God calling, it appeareth that no man can be converted, but hee from whom God hath taken away this resistance and hath broke his hardnesse. Let these new Semipelagians looke to it and consider with what face they dare maintaine, that an unregenerate man hath power of converting himselfe, before God convert him in act, and how they can defend themselves against so many places of Scripture, and so many reasons and proofes, which we have brought in the three and thirty Chapter. Can they bring an example (out of all records of Stories) of any one who hath obtained faith and salvation, by those gifts which doe happen to all men, even to Heathens and unregenerate persons?

XVII. That no man can convert himselfe before he be converted and drawne by God, the Scripture doth every where witnesse: *Convert us, and wee shall be converted, 1cr. 31. 18. Lament. 5. 21. Draw me, and wee will run after, thee, Cant. 1. 4.* Could the Theefe convert himselfe, before Christ after a marvellous & unutterable manner changed his heart, among so many occasions of doubting, and in the flight and feare of the Apostles themselves? Could *Paul* convert himselfe before he was called from heaven by Christ? Surely

Surely godly mens cares are unacquainted with this opinion, and it is of the Pelagian veine. By this meanes the decree of God is abolished, by which he determined to use the miraculous confession of the Theefe, to shew the efficacy of the death of Christ, and his divine power in the very height of griefes and reproaches, and for a notable evidence of the Election of grace. God might have beene disappointed of these ends, if the Theefe might have converted himselfe some yeares before. God indeed did not hinder that he should not be converted : but whereas all men of themselves and of their owne nature are unable to convert themselves, concerning those whom he decreed to convert, he determined with himselfe in what time and manner hee would convert them.

XVIII. But (say they) if no man can be converted, but he whom God doth convert indeed and in act, it will thence follow that the rest who are called, are called in vaine, and that God should deale dissemblingly and unwisely, who should call them to salvation, and yet withdraw the meanes necessary to obtaine salvation.

Answer, that this word *withdrawing*, doth sufficiently prove how unfaithfully they deale. For there is none of us thinkes that God doth withdraw from them who are not converted, the meanes necessary to salvation : For if he should withdraw those meanes from them, he should take from them that which they had : But no unregenerate man ever had all the meanes necessary to salvation. It is one thing to withdraw the meanes necessary to salvation, and another thing not to give them. It is one thing to pull out the eyes of the blind, and it is another thing not to cure him that is blind.

blind. It is sufficiently manifest that God doth not give to all men, all the meanes necessary to salvation : For there are infinite people, to whom hee doth not send preachers of the Gospell : And to very many, to whom the Gospell is preached, he doth not give faith and the Spirit of Adoption. But they alone beleeve, who are fore-ordained to eternall life, *Act. 13.* All which things are abundantly proved in the former Chapters. Neither yet can God therefore be accused of folly or dissembling, who doth call those whom hee knoweth will not follow, and to whom he doth not give the power of coming. For he doth not deale dissemblingly, nor unwisely, who doth require from man that which hee is not able, if he owe it, and if man himselfe is the cause of his disability. For God hath not lost his right by the wickednesse of man ; nor is he bound to supply to all men the meanes of paying what they owe, and of performing what they are commanded. Nor doth hee unwisely or dissemblingly call the virgins who wanted oyle, although hee would not administer oyle to them, of which they themselves ought in time to have had a care. Neither is it any doubt but that God doth require from every man, yea, from the heathen themselves, the perfect obedience of the law, which notwithstanding that it can be perfectly fulfilled by them, the *Arminians* themselves, unlesse it be fearefully and doubtfully, dare not affirme. God doth not in vaine call those whom he knoweth will not follow, because he doth not deale vainly, who doth exact that which justice doth require. Nor is it equall that although in a promiscuous and mingled multitude there are many reprobates, the Word of God should therefore not be preached to that multitude; and

and the naughtinesse of wicked men should defraud the good, and that thereby something should be taken away, and detracted from the commodities of the Elect. Nor is the Gospell preached in in vaine to those that are obstinate, seeing that by their obstinacy, and by the punishments that follow it, the godly are brought to a wholesome feare, and are turned and drawne to prayer, and to the acknowledgement of the mercy of God to them. God did not in vaine send *Moses* to *Pharaoh*, and *Ezechiel* to the Iewes, although God himselfe forewarned that *Pharaoh* would not obey *Moses*, nor the Iewes, *Ezechiel*. Therefore here is no absurdity, how odiously soever they cry out upon it. These scoffing men, that they might procure envy to us, doe boastingly cast out these things among the unskillfull common people, and doe raise bubbles in a shell, which are blowne away with the least breach.

XIX. They also heape together reproachfull calumnies, falsely attributing those things to us which wee doe not beleeve: *To wit*, that God calleth those who are not converted, purposely and onely for this end, that they might be inexcusable: Which thing, farre be it from us that wee should say. Wee say indeed that this doth happen, but wee doe not say, that this is the onely end propounded by God. Wee doe not thinke that the reprobates are onely therefore called that they might be made inexcusable, although by despising that calling, they bring greater damnation upon themselves. God indeed doth offer his Gospell to those that will reject it, but not to that end that they might reject it. The end propounded to God in calling those whom hee knoweth will not obey, is to require that
which

which they owe, and to declare what is acceptable to him. Doth hee not also call, warne, and threaten them, that at the least they might be so much constrained by feare, that they might not hurt those that are good; And that by the example of their stubbornnesse, which goeth not unpunished, the godly might learne to feare, and by comparing their condition with those to whom God hath not vouchsafed the like grace, they might more earnestly love God for the prerogative granted to them?

XX. These Sectaries object againe, *That by this meanes, some men have matter and cause of security ministred to them, and of the contempt of those meanes which God is wont to use to worke conversion, such as are the preaching of the word, &c. For if no man can convert himselfe before this unresistable drawing, and as soone as hee is unresistably drawne hee must needs be altogether converted, then all our care and diligence is void and unprofitable: And to others there is matter of perpetuall doubtings ministred as long as they feele no such drawing.*

Wee have already advertised that this opinion is falsely laid upon us. That God doth draw a man unresistably. Wee onely say, that the Elect, although they may resist a long time, yet at length they obey God calling, and their voluntary conversion is wrought certainly and infallibly, and that it cannot come to passe that they should never be converted, or being converted, that they should finally fall away, and the grace of God should be at length extinguished, and be finally overcome by the resistance of the flesh.

XXI. Wee deny, that security or contempt of the Word can follow from such drawing, seeing that that grace it selfe doth create in us care and diligence.

diligence. See I pray, how ill these things square together, and how unfitly it is said that the grace of God doth hinder godly carefulnesse, seeing that this carefulnesse it selfe is a part of grace : For how should grace, by which a man is regenerated, corrupt him ? Or how should grace, by which hee is stirred up and pricked forward, give him over to a languishing idlenesse ? Therefore they doe, as if I should say, that a man is killed by the resurrection, or that hee is blacked over with a white colour : For they say that negligence is brought by that grace which doth beget godly care.

XXII. And there is no doubt but that the same absurdity may be drawne from the opinion of *Arminius*, whereby hee thinkes that some men are drawne of God by a congruent and agreeable manner and time, by which, they that are called doe most certainly follow. For I may say that by this doctrine, mens consciences are cast into a deep sleep : for there will besome men who will speake thus : To what purpose is it to be carefull ? Our endeavour is in vaine if wee are not drawne after a congruent manner. And I doubt whether I am drawne after a congruent manner, or no. Hence commeth negligence, and a faith floating in uncertainty.

XXIII. That is no better which they adde, *That to some men there is matter of perpetuall doubtings so long as they feele no such drawing.* This absurdity is very absurdly urged by the *Arminians*, who, with all their power, doe impugn the certainty of salvation whilest they cammand men to doubt of perseverance. For let us imagine that doubtings of salvation are bred by this our Doctrine : Doe they condemne that in us which they alow in themselves ? Wee doe not deny that
doubtings

doublings doe sometimes 'creepe on godly and good men, but yet those doublings must needs diminish little by little, as they are more affected with the sense of the grace of God, and as their faith is increased. But it is not needfull that he who is already converted and doth beleewe, should feelee himselfe to be drawne unresistably, *that is*, to be so drawne as he cannot resist. For wee place the infallible certaintie of conversion not in the sense of man, who doth feelee that hee cannot resist, but in the decree of God, by which it must needs be that they come to Christ whom he hath elected to salvation. So the cause that the bones of Christ could not be broken, was not in the hardnesse of those bones, but in the purpose of God, who forbade they should be broke. And therefore it may come to passe, that they who shall certainly be saved by the decree of God, doe not certainly know of their salvation, and are often troubled with rising doubts. There are some to whom, after many yeeres of their life led soberly and godly, the confidence of salvation is at last given them at their death. Nor is it needfull that the faithfull man should trie himselfe whether hee be drawne with an unresistable power, but whether after serious and earnest repentance, hee doth so wholly rest himselfe in the death of Christ, and in the promise of God, that thereby hee might be stirred up to piety, and to the feare of God. Whosoever doth feelee himselfe to be thus affected, ought not scrupulously to weigh and examine the poysses and drammes of the efficacye of the Spirit of God, and of unconquerable grace, but so to order himselfe, that he may repress his rising doubts by prayer, and by the remembrance of the promises of God, and that he may breake and
bruiſe

brusse the serpentine power of his lusts resisting the Spirit.

XXIV. And if any one doth otherwise, we are not they who can prevent all evils, or cure vices; knowing that by the best documents and lessons, the occasion of sinning may be taken, and that the best things may be wrested to the worse part.

XXV. I omit, that these Sectaries joine those things which cannot be coupled together, and doe make those things apposite and agreeing, which are opposite and disagreeing. For they saigne, that he that hath true faith, may doubt whether he be seriously and indeed converted. Which surely is impossible: for true faith doth stirre up in man, serious and true repentance, and the love of God, which cannot be in man but it must be felt.

XXVI. Finally, the discommodities which these Sectaries doe pick out of our Doctrine may be avoided: but the Doctrine of the *Arminians* doth enwrap mens consciences, in unavoydable evils. For hereby is man puffed up with pride, teaching, that man can separate himselfe: that hee can convert himselfe: that he can convert himselfe before he be converted in act by God: that man hath whereof he may boast: that God is bound to give him sufficient grace: that God doth give to man, what he is indebted to him: that the grace of God is not the totall cause of faith: that the grace of God is subjected to mans free-will. And on the other side *Arminianisme* doth vex mens consciences with a carefull doubting. For who can be certaine of his salvation, if our salvation is not certaine by the Election and decree of God? And if the number of the Elect be not certaine by the will of God? Or if God hath elected no man, but being considered

as already dead ? Or if the certainty of salvation doth rest on the strength of free-will, in the power whereof it is to persevere, or not to persevere ? to beleeve or not to beleeve ? to cause that God should be partaker of his desire, or should faile of his propounded end ? Surely if there be place given to this deadly Doctrine, faith and Christian humilitie is lost. For it must needs be that they must be most doubtfull, who are most proud. It must needs be that the expectation of those men must hang in suspence, who make the will of man, a floating and unstable thing, the foundation of their hope. Surely Satan doth therefore puffe up these men with pride, that they might be burst in peeces, and doth lift them up on high, that being cast downe from on high, he might more grievously breake them and crush them to peeces.

XXVII. But to that our objection, by which wee said, That if God doth worke in us onely by the manner of perswasion, he is not the efficient cause of faith, but onely the stirrer up thereof by the manner of an object ; as Satan himselfe doth make it manifest, who is not the efficient cause of the sinne of man, although he doth stirre up and instigate, and worke effectually in the sonnes of rebellion ; to this objection the *Arminians* answer nothing : But they object on the contrary side, If God (say they) doth convert those which are his (which are farre the lesser part) irresistably, and Satan doth avert and turne away the greater part resistably, therein Satan is of more power than God, who by lesse and inferiour helps can execute his purpose in many more men. These good men doe alwaies put that their word irresistably, for certainly and infallibly. But to the purpose, I deny that they whom God doth draw and effectually convert, are fewer than they

they whom Satan doth avert and turne away. Indeed it is not to be doubted but that some in the beginnings of their conversion, are removed from that beginning by the subtilty of Satan ; But these are but few in comparison of them who never felt any assaults, or pricks of repentance : Satan doth not avert these, seeing these are averse by their owne nature, And whatsoever Satan doth, is but small in comparison of the efficacy of the Spirit of God in the Elect. For Satan found men prone to sinne, and thrust them forward that were falling ; nor is it any doubt but that the reprobates are not carried so much by the impulsion of Satan, as by their owne. Certainly it is a greater thing to heale a few that are deadly wounded, than to exacerbate and make more angry and grievous the wounds of many, and to power vinegar on the Ulcer : It is farre more easie to thrust them forward that are falling, than to raise them that are fallen : to kill ten that are about to die, than to restore one to life that is dead.

XXVIII. And here they exclaime, that mans nature is averted and overthrowne, while it is necessarily determined and limited to one thing. I answer ; If by the word *necessitie* be understood not constraint nor naturall necessity (such as is the poise and inclination of all heavy things to the center of the world,) but an infallible certainty, and that voluntary & spontaneous, by such a necessity, nature is not overthrowne. The nature of Angels is necessarily determined and limited to that which is Good, and yet it is not therefore overthrowne. Our nature is necessarily determined and directed to the desiring of felicity, and yet it is not therefore destroyed. The will of the Israelites, whose hearts God touched, that they should cleave unto

Saul, 1 Sam. 10. 26. The will of *Esau* yeelding with a suddaine change to the embracing of his brother, *Gen.* 33. The will of the Theefe crucified with *Christ*; and of *Paul*, in the very point of conversion, were determined and limited to one thing; and yet force was not therefore offered to their free-will, or their nature destroyed. The vehemency of him that is thirsty moving him to the drinke that is offered, is determined and limited to that one thing, and yet he doth not therefore cease to be a man, nor is his nature therefore overthrowne. God hath some secret and unperceivable meanes, by which he can bow mans will, the liberty thereof being untoucht.

An addition to the thirteenth Chapter, containing some places that are taken out of the confession of the Churches of France, and out of the chiefest Doctors of this age, concerning the object of Predestination.

The twelfth Article of the confession of the Church of France, is this; *We beleewe that God out of that corruption and generall curse into which all men were plunged, doth free those whom in his eternall and immutable counsell he elected, of his meere goodnesse and mercy, in our Lord Iesus Christ, without the consideration of works; leaving the rest in the same corruption and damnation, to shew forth, in these his justice; and in them the riches of his mercy: For none of them are better than others, before God hath seperated them, &c.* *John Calvin* in his Commentary upon the ninth Chapter of the Epistle to the Romans, speaking of *Jacob* and *Esau* in

in the wombe, hath these words ; God in the defiled nature of man, such as was in man, could consider nothing whereby he might be induced to doe good to it ; when therefore he saith that both of them had done neither good nor evil, that also is to be added which he doth presuppose, to wit, that they were both the Sonnes of Adam, by nature sinners, indued not with a mite of righteousness. Esau was justly rejected, because he was naturally the childe of wrath ; yet lest any scruple should remaine, as if his condition had beene the worse for the beholding of any sinne or vice, it was expedient that his finnes should be no lesse excluded than his vertues. It is true Indeed, that the neare cause of reprobation is, because wee are all cursed in Adam.

The same Calvin in his Booke of the eternall predestination of God, in the beginning of the Epistle, which is set before the booke. *The free Election of God* (saith he) is, whereby he adopted to himselfe out of mankind lost and condemned, those whom it seemed good to him. Pag. 955. Hee doth allow the opinion of Saint Austin, speaking thus ; They that are not to persevere, are not seperated by the Predestination and fore-knowledge of God from that masse of perdition and destruction, and therefore are not called according to his purpose.

Pag. 691. I would know if Esay and Iacob should have beene left to their common nature, what good works God should have found in Iacob, more than in Esau Surely they both by the hardnesse of their stony heart, would have alike refused salvation offered.

In the same place ; when Paul tooke that for granted, which is incredible to these good Divines, that all men are equally unworthy, that alike corruption of nature is in all men, hee thence safely

determined that God doth by his free purpose, Elect whomsoever he electeth.

In the same place that of *Austin* is most true; That those that are redeemed are separated from those that perish, onely by grace, whom the common Masse, derived from the same originall, had joyned together to destruction.

Pag. 965. Hee doth witnessse, that God prepared the vessels of mercy for his glory: if this bee speciall to the Elect, it is manifest that the rest are fitted to destruction, because being left to their nature, they are certainly devoted to destruction.

Pag. 970. The Readers are to be admonished, that both these are equally condemned by *Pighius*, viz. That God from the beginning when yet the state of man was intire, decreed what afterwards should come to passe; and that now hee chose out of the perished Masse whom hee would. He mocketh *Austin*, and all that are like him, that is, all the godly, who doe thinke that God after he foreknew the universall ruine of mankind in the person of *Adam*, appointed some to life, and some to destruction.

The same man in his Institutions, Lib. 3. Chap. 22. Sect. 1. when Paul teacheth that wee were elected in Christ before the creation of the world, certainly he doth take away all respect of our owne worth; for it is as much as if he should say: Because our heavenly father found nothing worthy of Election in the whole seed of *Adam*, he turned his eyes upon Christ, that as it were out of his body hee might choose members whom he would after take into the fellowship of life. Therefore let this reason prevaile with the faithfull, that therefore God adopted us in Christ to his heavenly inheritance, because in our selves wee were not capable of this excellency.

And

And Section 7. If any one aske from whence God elected, hee in another place answereth, out of the world, which hee excludeth from his prayers, when hee doth commend his Disciples to his Father.

And, Chap. 23. Sect. 3. If any one should see upon us with these words; why God from the beginning predestinated some men to death, who when they were not, could not deserve the judgement of death: In stead of an answer, we may againe aske them; what they thinke God is indebted to man, if hee will esteeme him according to his owne nature? As wee are all defiled with sinne, wee cannot but be odious to God; and that not in a tyrannicall cruelty, but in the most equall respect of justice: And if all they whom God doth predestinate to death, are by a naturall condition obnoxious and subject to the judgement of death; of what injustice (I pray you) of his towards them can they complaine? Let all the Sonnes of Adam come, let them contend and dispute with their Creator, because by his eternall providence they were appointed to perpetuall calamity before their generation: what could they speake against this defence, when as God shall on the contrary side call them to the knowledge of themselves? If all are taken out of the (corrupted Masse) it is no marvell if they lie under damnation.

Hieronymus Zanchius. Miscellan. Lib. 3. In his Treatise of the Saints, at the end of the first Chapter, hath these words; Generall Predestination, (that is, the predestination of all men) is the eternall, most wise, and immutable decree of God, by which he determined with himselfe from eternity; first, to create all men just and wise, according to his image and likenesse, and to permit

that they being tempted by Sathan, should of their owne free will fall into sinne, and should fall into the pit of eternall death, as the most just stipend of their sinne : Secondly, of his grace by Christ, to free some of them out of the pit of sinne and death by certaine meanes, and to accompany them with his spirit whom hee freed, and at length to give them eternall life ; and to others (he decreed) not to vouchsafe this grace, but rather to blinde them and harden them with Sathan, and to destroy them with eternall destruction, &c.

The same man in the same place : The speciall predestination of the Elect, is the eternall, most wise, and immutable decree of God, whereby he determined with himselfe from eternity, according to the good pleasure of his will, freely to deliver by Christ, some certaine and set men, fallen with all the rest into the deepe pit of sinne and death.

The same man lib. 5. de Natura Dei, cap. 2. quest. 4. By ascending after this order from the effects to the causes, and by descending from the causes to the effects, Election and Reprobation may and ought to be considered by us ; to wit, that God from eternity determined by a firme decree, first to create all men, then to suffer them to fall into sinne, and for sinne to be abnoxious to eternall death ; Lastly, to free (by that meanes which he hath freed) some men by Christ, and to give them eternall life, but to reject the rest from this grace, and being left in their sinnes, at length to punish them eternally for their sinnes.

Bucer upon the ninth Chapter to the Romanes : They that will plainly and simply follow Gods word may easily free themselves from these things, for they stick fast to this that God doth wthnesse of himselfe, viz. that hee out of mankinde, destroyed by their first father, chose some men to be framed
by

by him to a new and blessed life ; and he accounted the rest the vessels of his wrath.

Philip Melancthon, in his Theologicall Common places, *loco de Prædestin.* doth repeat these words more than once : It is certaine that this is the cause of Reprobation, to wit, sinne in man.

Volfangus Masculus, *loco de Elect.* Chap. 5. It is manifest that our Election is not made for any respect of our quality : It must needs be therefore that wee seeke the respect of our Election in God electing. For the sense of our owne basenesse and depravation doth drive us thither. David said ; What is man that thou art mindefull of him, and the Sonne of man that thou didst predestinate him when thou didst fore-know that hee would be evill and depraved ?

David Pareus in his commentary on the ninth chapter to the Romanes, Page eight hundred and sixteene, will have Iacob and Esau to be considered as sinner by God electing. The cause (saith hee) was the eternall purpose of God, whereby he determined to make such difference of them. Esau was wicked, and Iacob was no lesse wicked ; for they were both conceived in sinne ; and yet God loved the one & hated the other ; not for any inherent or fore-seene difference, but *κατ' ἐκλογὴν*, according to Election, whereby he elected one but not the other.

The same man, page 819. The pleasure or will of God calling, is his purpose according to election in Christ : that is, the purpose of God, whereby out of the perished masse hee separated some from others, by choosing these and leaving the rest ; which purpose is called Predestination, containing under it, Election and Abjection.

The Pastors of the *Walachrian* Churches in their Epistle, doe with one consent thus define Predestination. *This is the opinion of them who cleave to the old and received confession of our Churches. That God from eternity, according to the immutable good pleasure of his will, decreed to save some men, whom by his meere bounty in Christ Iesus, he severed out of corrupted mankinde &c.*

Iohn Piscator, a most rigorous maintainer of Predestination out of the entire and uncorrupted Masse, and of Reprobation without the beholding of sinne, hath very lately set forth a treatise digested into ten Aphorismes, the second whereof is conceived in these words: *This Predestination hath two species or kindes, the one whereof is called Election, the other Reprobation, by a Metonymy of the effect. For Election and Reprobation are properly referred to mankind already made and fallen, but Metonymically the decree it selfe of Electing or Reprobating is so named. The learned man doth at length see that it must needs be, that in Election and Reprobation, men be considered as already fallen, and in the corrupted Masse: But he hath devised another higher decree, whereby God doth neither Elect nor reprobate, but doth onely decree to Elect and reprobate: Of which decree there is no mention made in the Scripture.*

Finally, the Synode of *Dordt*, in the seventh Canon doth thus define Election. *Election is the unchangeable purpose of God, by which, before the foundation of the world, according to the free good pleasure of his will, of his meere grace he hath chosen out of all mankind to salvation in Christ, a certaine and set number of men, neither*
better

better, nor more worthy than others, but lying in the common misery with others, and fallen from originall righteonsnesse into sinne and destruction by their owne fault, &c.

The same Fathers in the 15. Canon of Re-
probation, doe thus speake. The holy Scripture
doth manifest and commend unto us this eternall
and free grace, especially when it doth further
witnesse that not all men are elected, but that
some are not elected, or are passed by in the eter-
nall Election of God, to wit, those whom God
according to his free, just, unreproueable, and im-
mutable good pleasure, decreed to leave in the com-
mon misery, into which they had cast themselves
by their owne fault; and not to give to
them saving faith, and the grace
of conversion, &c.

FINIS.
